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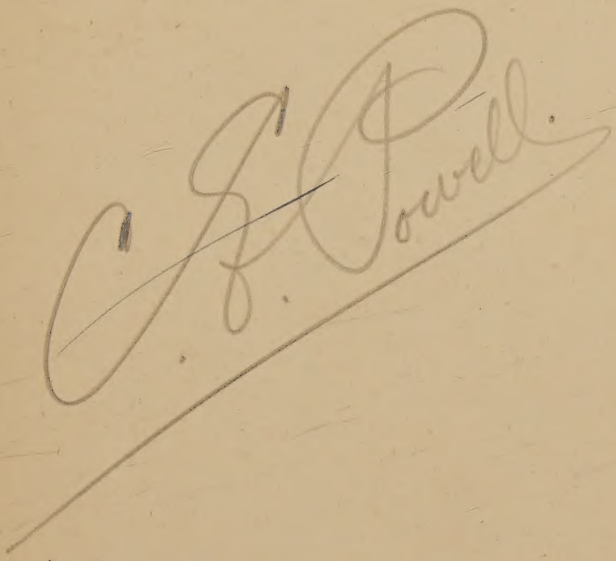
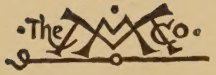


PREACHING AND SERMON CONSTRUCTION



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PREACHING AND SERMON CONSTRUCTION

BY

PAUL B. BULL, M.A.

PRIEST OF THE COMMUNITY OF THE RESURRECTION

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PREFACE

These notes on Preaching and Sermon Construction are an expansion of some lectures given to the students at Lichfield Theological College and to a School for Clergy. I could not have brought myself to publish them if it had not been for the encouragement and persistent persuasion of Prebendary L. A. Phillips, the Principal, and the students of that College, to whom I offer this expansion in gratitude for their kind appreciation, which has conquered my hesitation. I suppose one's reluctance to publish anything on the subject springs chiefly from two facts: firstly, that a preacher has to cover such a wide range of subjects in following his calling that he can bring nothing to perfection, and therefore he has to publish studies which he knows are not yet complete or exhaustive; and, secondly, no preacher who is sincere can escape from the painful realization that the expression of his ideal is the confession of his failure. In nearly every word he condemns himself.

But some such help as is attempted in this book seemed to be needed. Many brilliant and learned preachers have lectured on the Principles of Preaching. But few have come to the aid of the young parish priest in facing this most difficult part of his ministry, the actual construction of a sermon. Undoubtedly many young clergy suffer much in their first efforts to construct a sermon, simply because no one has taught them the few rules which govern the technique of this art. In cases where a preacher is so strong in self-confidence that he does not suffer at all, the suffering is generally borne by the congregation. It is in the hope of relieving such suffering in either case that I offer to young preachers a summary of that part of my experience which I may be able to communicate to others after thirty-four years' labor in this ministry. Every preacher will know that in preaching the Word of God there are joys

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and sorrows which cannot be communicated to others, or find expression in words. After a long ministry devoted to the conversion of souls, I may be allowed to express my conviction that the Supernatural is the essence of the Gospel, and that a firm belief in the Deity of Jesus Christ, the only-begotten Virgin-born Son of God, is the only "Word" which by the power of the Holy Spirit can regenerate the human race, and redeem us from the power of sin. This belief alone gives redemptive power to the Cross of Christ. There may be some intellectual satisfaction, but there is no redemptive power, in the modern substitutes for Christianity which "Modernism" offers us. What man needs is the Gospel of Power from on high, not merely the Gospel of a good Example. What God wants is not the patronage of our intellectual approval, but the entire surrender of our will.

I cannot allow this summary of the experience of a lifetime to issue without acknowledging the deep debt of gratitude I owe to Bishop Charles Gore. Not only as a stimulating teacher who first inspired me with the love of truth and righteousness, but also as a faithful friend, I owe him more gratitude than I can express.

PAUL B. BULL, C.R.

House of the Resurrection,
Mirfield,
Yorkshire.

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Preaching and Sermon Construction

CHAPTER I

PROPHET AND PRIEST

INTRODUCTION

In considering our responsibilities as men whom God has chosen to be His messengers and the stewards of His mysteries, to whom He has entrusted the Word of Life, it may be useful to note that there are three aspects of religion—the institutional, the ethical, and the mystical. These three correspond, roughly speaking, with the common division of man's nature into body, soul, and spirit, and with the threefold nature of our office—the priestly, the prophetic, and the personal aspect of our ministry. I shall hope to show that it is a disaster to religion when the office of prophet and priest become detached, and that as they found their perfect union in the Person of our Lord and Master Jesus Christ, so it is our duty to Him who entrusts us with His divine commission to try to fulfill faithfully both the prophetic and priestly aspect of our ministry.

I.—WHAT IS A PROPHET?

There were prophets in practically every form of ancient religion, and it is impossible to give an adequate summary of this activity of the soul, which embraces every form of spiritual energy, from the medicine man of a South African tribe to the statesman of a modern world-wide Empire, from the second-sight of a psychically sensitive soul to the spiritual illumination of some devout scholar in modern times. All we can

do is to sketch some outline of the developments of the prophetic office in our holy religion and summarize some of the characteristics of the prophetic spirit.

The prophet was first called a "seer," a person who had what we sometimes call second-sight, or clairvoyance, who could see more than his neighbors of those forces which work behind the veil of the outward form of things—a psychic person who was especially sensitive to unseen influences, good or bad. "All forms of unusual behavior such as frenzy, madness, ecstasy, epilepsy, hysteria, together with dreams, hallucinations, visions, and auditions were always ascribed to the visitation of some unseen spirit" (Hamilton, "Discovery and Revelation," p. 70).

1. Sensitiveness to God.—From the ecstasy of Balaam to the vision of S. Paul we may take sensitiveness to God as one leading characteristic of the prophet.

> Num. xxiv. 3: "The man whose eye is opened saith:
> He saith, that heareth the words of God,
> Which seeth the vision of the Almighty,
> Falling down, and having his eyes open:"

is the first full description of sensitiveness to the Voice and the Vision which is not of man.

And the message of Ananias to S. Paul is the fullest realization of the prophetic spirit:

> Acts xxii. 14: "The God of our Fathers hath appointed thee to know His will, and to see the Righteous One, and to hear a voice from His mouth."

Between these two descriptions of the prophetic spirit lies the whole range of its development, from the ecstasy of a sensitive soul in vague intuitions, to the God-illuminated reason of an inspired spirit.

At first the prophet's personality had little to do with his message. The man is "possessed by God." He is "filled with Deity," as now the Hindus say of a fakir in a fit, "He is full of God." Then as the ethical content of revelation developed, moral response became necessary in the prophet.

2. A Revelation of Righteousness.—A new element appears in Hebrew prophets, which differentiates them from

the prophets of the surrounding nations, *the ethical element*—the revelation of Righteousness *involving conscious will* as well as feeling and emotion. They had the same mental presupposition as to the nature of the universe as the false prophets, the same experience of intense emotion, the same methods of appeal.[1] But there was a moral element in Jewish prophecy which was lacking in others, the proclamation that God is holy, and requires righteousness from His people. This conviction was not derived from reflection on the facts of existence, nor from the study of history; it could not have been due to the sudden uprising of impressions which had been stored unnoticed in the prophet's subconscious mind, for there is nothing in nature, or in their own history, or that of the neighboring tribes, to suggest it. "The Hebrew prophets were brought up in the polytheistic atmosphere, surrounded on all sides by people who were convinced polytheists; they shared all those beliefs about the natural world and its constitution which were characteristic of the polytheistic stage of culture—in fact, there must have been a hundred influences playing upon their daily lives which would suggest to their subconscious minds that polytheism was a grim and stern reality. Yet as a result of certain religious experiences they were convinced that there was but one Holy and Almighty God. Clearly these could not have been so many more instances of an 'uprush' from the subconscious. There must have been some additional factor at work here" (Hamilton, "Discovery and Revelation," p. 147). We are driven by the evidence of history to believe that God was unveiling His character, revealing Himself to certain chosen souls in an elect nation which should be the school of the knowledge of God for all the nations of the world.

3. The Interpretation of God's Will.—The prophet has not only to see and know the character of God. He has to interpret the Vision, and show what God requires of His chosen people. And this often involves a detachment from the accepted standards of those around us which is hard to attain, and a spiritual loneliness which is hard to bear. "For the prophets were in no sense popular leaders. In their frequent opposition to the patriotism of the day and to the favorite

[1] *False Prophets* (Jer. xxiii. 16): "They teach you vanity: they speak a vision of their own heart and not out of the mouth of the Lord."

cult, they provoked rather anger than sympathy. Their religious eagerness for social morality led them to denounce the oppression of the poor, because it was the most flagrant iniquity of the age. Their invectives against luxury and debauchery were due to the fact that these were often co-ordinated with cruelty and vice, or seemed the consequence of that cold indifference to spiritual and divine agencies, or of that reckless and material temperament which to Isaiah and the prophets generally was the completest type of enmity to Yahveh and His religion. It is for this reason that judgment must fall with special vehemence upon the class of rich oppressors and boastful scoffers, so that the day might dawn 'when the humble shall obtain fresh joy in Yahveh, and the poor among men shall exalt in the Holy One of Israel'" (Isa. xxix. 19).—Claud Montefiore, "Origin and Growth of Religion," chap. ix., p. 153.

The interpretation of the will of God naturally falls under two aspects—(*a*) His general mind or purpose for the normal development of man's life; (*b*) the special meaning of abnormal events in times of crisis or judgment. The first demands some simple philosophy of life and clear ideals, such as are expressed in those summaries of our duty to God and man in the Church's Catechism. The second demands some knowledge of affairs and of God's revelation of His will in history. It will be seen that if we are to be faithful to our calling as prophets of God who are sensitive to the movements of His Spirit and have a burning zeal for righteousness and desire rightly to interpret His will, the first requisite is that we shall learn to be men of prayer, who by constant intercourse with Him in communion and meditation form the habit of faith which is the instinctive reference of all things to God, who grow day by day more and more to see as He sees, until at last the mind of Christ is formed within us, and we habitually think the thoughts of God.

II.—PROPHET AND PRIEST CONTRASTED

1. Personal and Official.—The prophet before all things is an impassioned seer of spiritual truth and a preacher of religion. The vocation is personal, not official. The occasion of its exercise is abnormal, not normal.

The edification or building up of a godly character in normal everyday life belongs to the teaching office of the priest.

The prophet is to be found, and should be found, in every class and in every profession, among statesmen, social reformers, ploughmen, and clergy.

The priest is a member of an order of men especially chosen to be the official guardians and teachers of the Church's corporate Faith.

The prophet speaks with the passion of his own individual experience of the Truth.

The priest speaks with the authority of the corporate experience of the Church.

The prophet appeals to the conscience of the man as man.

The priest appeals to the conscience of one who owes obedience and loyalty to the Church, the Body of Christ.

2. "Dunamis" and "Exousia."—It is a disaster when these two teaching functions become separated—when the prophet, intoxicated by the flame which burns within him, disregards the restraint of discipline, and rushes headlong into fanaticism; while the priest, absorbed in the accurate rendering of creed and ceremonial, sinks down into a dead formalism.

Dunamis, spiritual power, unrestrained by authority, swiftly degenerates into the anarchy of Protestantism.

Exousia, authority, uninspired by spiritual power, quickly petrifies into the despotism of Papacy. Is it not the divorce of power from authority and authority from power which has been the cause of the divisions of Christendom, and does not our hope of reunion of Christendom lie in the feeling that each needs the other? The Nonconformist minister who will allow his prophetic enthusiasm to be disciplined while it is recognized by Episcopal Ordination, and the priest who insists on winning for himself the personal experience of the truth he teaches in the Church's name and by her authority—these, uniting evangelical zeal to Catholic discipline, will most nearly approach to the fulfillment of their Divine commission. For does not Christ unite in His own Person the Prophet and the Priest? Is He not the Way, the Truth, and the Life? And must not His minister try to unite in himself the personal experience of the Truth with the corporate authority of the Church?

3. Individual and Corporate.—So while as prophets

we shall by prayer and meditation try to grow into an ever closer union with the heart and mind and will of God, we shall as priests by prayerful and patient study try to preserve and hand on the great tradition of the Apostles' teaching in the Apostles' Fellowship. As prophets we speak from the depths of personal experience. As priests we speak with the authority of a corporate Faith. We are most solemnly commissioned by the Church to speak in her name, and this involves the patient study of her teaching and faithful proclamation of the Gospel as the Church has received it. If we relied merely on personal experience, our preaching would be wanting in proportion. As prophets we have in word and deed to reveal the character of God, His heart and mind and will. We have to educate in ourselves and proclaim to others a profound sense of God's righteousness and justice and impartial love; to form a habit of mind and conversation which loves the good and loathes the evil, which champions what is right and just and true, and springs at once to arms to challenge what is unjust or unrighteous or false. We are false prophets if from apathy or self-interest we fear or fail to denounce what is evil. "O ye that love the Lord, see that ye hate the thing that is evil" (Ps. xcvii. 10).

4. Ethical and Dogmatic.—As prophets we have to interpret the will of God both in the permanent relationship of normal life such as marriage, family life, honesty in trade and commerce, and also in the occasional abnormal crises, such as strikes, agitation for divorce, and the moral issues which arose out of the war. In thus interpreting the will of God we are forming, educating, and enlightening the conscience and character of man. The moral tone of a parish, the spirit with which they meet new questions, the first instinctive judgment they pass in some unexpected crisis, the presuppositions which lie behind particular judgments and decisions, the inhibitions which rule out without hesitation or discussion certain lines of conduct—all these habits of mind can be much affected by the faithful discharge of our duty as prophets. The moral judgment is slowly built up by the thoughts in which a man habitually indulges. *What we think, that we are. And we become what we go on thinking.* "The soul is dyed the color of its thoughts." It is, then, a great responsibility to be allowed once or twice a week an opportunity of contributing to the

tone or moral judgment of a community thoughts which may bear fruits in fashioning the conscience and character of those who hear. This point will be further expounded when we come to speak of ethical sermons.

But now let us consider our responsibilities as priests of the Catholic Church.

5. The Church of England.—First we must fully realize the obligations which are binding on us by virtue of our status as priests whom the Church has called and ordained to this office. Let us see what our priesthood involves. It is to be noted that there is no validity in the claim which is sometimes made that the Church of England is an entity in itself apart from the rest of Christendom. This is a modern heresy which tends toward schism, and which should be met with most determined opposition. In my judgment, this attempt to make the Church of England into a separate entity is false to history and is refuted by an appeal to our formularies.

We were not baptized into the Church of England, but were "received into the Congregation of Christ's flock."

We do not pray on any single occasion for the Church of England. We pray always and everywhere for "the good estate of the Catholic Church," for "the whole state of Christ's Church Militant here on earth."

We do not profess our belief in the Church of England, but in "One Catholic and Apostolic Church."

We are not ordained as a deacon in the Church of England, but it was said to us: "Take thou authority to execute the office of a deacon in the Church of God committed unto thee," "to read the Gospel in the Church of God."

We are not ordained as priests in the Church of England, but it was said to us: "Receive the Holy Spirit for the office and work of a priest in the Church of God."

In the Preface of our Book of Common Prayer we are warned against alterations which secretly strike "at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ." Our order of prayer is said to be "much agreeable to the mind and purpose of the old Fathers."

The position shown in our formularies is not that the Church of England is a separate entity, with some special doctrine of its own apart from the rest of Christendom, but that we are

a part of the Holy Catholic Church universal, two provinces of the Catholic Church which give a national expression to the Catholic Faith. This is important, for it reminds us that in any point which is of doubtful interpretation and on any point which is left open it is not merely our privilege, but, more than that, it is our duty to follow the guidance of the Catholic tradition. This point will be the more convincing if we remember that at the Reformation those priests who first used our Book of Common Prayer had been educated and trained to think and speak in the terms of the Catholic tradition. So we shall emphatically repudiate the idea that the Church of England has any special doctrine of its own. It appeals from Papal perversion to the Catholic tradition of more primitive times. It claims to be the national expression of the one universal Faith.

6. Our Obligation as Priests.—But, secondly, we professed to be truly called "according to the will of our Lord Jesus Christ, and the order of the Church of England, to the Order and Ministry of Priesthood." We solemnly vowed always so to "minister the Doctrine and Sacraments and Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same."

In other words, we accepted the Church of England interpretation of the Catholic tradition as in harmony with the commandment of the Lord.

Now when we in the most solemn manner, by a most sacred vow, undertake this obligation, we deliberately place a limit on our freedom of utterance which we are bound by every consideration of honor faithfully to observe. If anything could add to the binding force of this obligation it would be the fact that we were not compelled to undertake this office: we volunteered for it of our own free will. As priests of the Catholic Church licensed to exercise our ministry in the Church of England you are bound by these obligations interpreted in a Catholic sense—

1. To instruct the people in the Scriptures.
2. To teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures.
3. To teach the people committed to your Cure and

Charge with all diligence to keep and observe "the Doctrine and Sacraments and Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same."

4. To banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cure, as need shall require and occasion shall be given.
5. To be diligent in prayer, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh.

7. The Need of Definite Teaching.—The Jews lost touch with God when "for long seasons Israel hath been without the true God, and without a teaching priest, and without the law" (2 Chron. xv. 3). Does not this apply fully to England at the present time? There is an intense desire for religion and a strong ethical atmosphere which gives to duty and to love and kindness a high place in the motives which control life. But while this ethical enthusiasm undoubtedly owes its strength to Christian teaching in the past, it seems probable that we are living on our spiritual capital, and are losing hold on those supernatural beliefs which inspired and gave vitality to our ethics.

"The Church has stood for many things in the life of the country—for poor relief, for kindly sympathy in trouble, for energetic work among the young—but it has not always stood out in the eyes of the people as the great witness to the Supernatural" (*Church Times*, December 17, 1915).

The summary of the answers of one thousand two hundred chaplains to questions addressed to them bears witness to the fact that about 90 per cent. of the men of our nation who claim to be members of the Church of England know nothing whatever about the doctrine and discipline of the Church.

The Report says: "The men with whom the chaplains are in contact simply do not know the very elementary truths of the Christian religion. The epithets they employ to describe this ignorance exhaust the vocabulary— 'abysmal,' 'appalling,'

'surprising,' 'amazing,' etc. Here is a characteristic verdict. 'Everyone must be struck with the appalling ignorance of the simplest religious truths. Probably 80 per cent. of these men from the Midlands have never heard of the Sacraments. The meaning of God, Sin, Repentance, Grace, Forgiveness, Baptism, Confirmation are hardly known by the great mass of them.' There is scarcely a reply out of the hundreds received which does not place this first. It is not only that the men do not know the meaning of 'Church of England': they are ignorant of the historical facts of the life of our Lord. And this applies all round, to officers and men alike" ("Report on the Chaplains' Replies," p. 8).

The secularization of at least half of our elementary schools will account for much of this ignorance. But in view of accumulating evidence of almost universal ignorance we should realize that our teaching of the truths of religion and the doctrine of the Church has been utterly inadequate and ineffectual. As priests to whom has been entrusted the Teaching Office of the Church our duty is twofold. "On the one hand, the Church's function is to set forth the truth of the divine revelation consummated in Christ as contained in the Scriptures, and as interpreted and evolved in the past. It has the duty of preserving and handing on to future generations a message of Divine origin and of transcendent importance for the well-being of the human race. This message is variously described as the Gospel of Christ, the Word of God, the Faith of the Church. On the other hand, it has the duty of interpreting the Gospel for each generation; of expressing it in the thought and language of the times and in the light of advancing knowledge, and of presenting it to the world as a living faith" (Report on the Teaching Office of the Church," p. 2).

It must be our aim so to discharge our twofold ministry which we have received from the Lord Jesus as to be worthy with S. Paul to say "I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God."

III.—THREE KINDS OF TEACHING

Now that we have tried to realize the necessity of a Christian minister combining in himself both the functions of a

prophet and of a priest, we may proceed to classify parochial teaching roughly under the following headings: (A) Dogmatic; (B) Ethical; (C) Expository. There are many other classes of sermons, such as apologetic and sectional addresses, which will receive separate treatment. But these first three will cover the normal course of parochial preaching, and this is the aspect of preaching which is kept steadily in view throughout this book.

But here, as always when we apply classification to spiritual affairs, we must carefully note that such classification is only a matter of emphasis; it must never be exclusive. Nearly all the mistakes of the scientific method arise from this, that men of science work by abstraction, and then mistake the relative truth of their abstraction for the absolute truth of the whole. They make a legitimate abstraction for the purpose of study, because the field of knowledge is too vast to be covered by a single mind, and then, without any justification whatever, they apply their conclusions to the whole of life. We must learn to avoid this disastrous mistake. In dealing with personality if we use classification at all we must beware of using it in any exclusive sense. We must learn to distinguish without dividing, to emphasize one aspect of the truth without ignoring others. Every dogmatic sermon has its ethical implications. Every ethical sermon is based on dogma. Every expository sermon will include both ethics and dogma. For God is One, and in union with Him man attains his unification. This *is* the Atonement.

(A) Dogmatic Teaching

I.—A Teaching Church

God is not merely an Idea. He is also Energy. He is not merely the Vision of Eternal Beauty. He is a Person Who communicates Himself by revelation and inspiration, by unveiling and inbreathing. Christ did not leave His grace and truth to the chance survival of written records. He formed a Fellowship of Spirit-bearing men and women, the Holy Catholic Church, to whom He committed Himself and through whom He continues to do and to teach. He did not form a psychological research society for the discovery of the

Truth, nor a debating society for the discussion of the Truth, nor a Bible society for the dissemination of the Truth. He formed a teaching society for the preservation and the propagation of the Truth, and He commissioned it to live by His life, to work by His power, and to teach in His name. The Truth is also the way and the Life. Christianity is not a philosophy to be discussed or a problem to be solved, but a Life to be lived and a Person to be loved. This will give the characteristic note to Christian "dogma" (*i.e.*, "teaching"). It is supernatural. It is not the loftiest flight of human speculation, nor the irresistible conclusion of a logical syllogism, nor the assured result of mathematical demonstration. It is a gift from God—a divine bestowal. It is personal. Christian dogma is the summary of an experience, the experience of a Person and a Life. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ" (1 S. John i. 1).

In these words we have the keynote of Christian dogma, the teaching of an experience which includes facts (*i.e.*, things done), truths (things perceived), and values (judgments formed).

This experience of a revelation is a witness which cannot be changed. In its mystical aspect it may, and should, be verified in the personal experience of everyone who accepts it on authority. It expands and energizes in its course down the ages as it meets and illuminates and resolves the problems of life. But it cannot be altered or changed because the conditions of the experiment, the seeing and hearing our Lord in His life on earth, have passed away. Men may refuse to give credence to the facts, or believe the truths, or accept the values. If so, they remain outside the Fellowship, to their loss and ours. But if they accept the witness on authority, and enter the Fellowship, then will come the verification of personal experience.

II.—The Subject of Dogmatic Teaching

Since our Lord Whom we preach is the Way, the Truth, and the Life, the Church's teaching will include a way of life, a confession of Faith, and the means of grace; or as it is expressed in the vow of a priest at his ordination, "always so to minister the Doctrine and Sacraments and Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God: so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same." It will be noted that this strictly preserves the spirit and the letter of our Lord's commission to His Church: "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you: and lo, I am with you all the days, even unto the end of the world" (S. Matt. xxviii. 18). This commission finds its full exemplification both in the Acts of the Apostles and in S. Paul's Epistles. Our Bible preserves for us this three-fold witness to a Church which claimed authority to administer sacraments, to teach, and to exercise discipline, in our Lord's name and by His authority. We may say, then, that the subjects of dogmatic teaching are the Doctrine and the Discipline, the Sacraments and the Worship of the Church: "they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts ii. 42). Its basis will be the Creed, and the Commandments, the Catechism and the Tradition of the Church. It must be borne in mind that the teaching office of the Church for which our Lord promised the guidance of the Holy Spirit to guide us into "all truth" has strict and exclusive reference to the Church's function and work, the coming of God's kingdom and the redemption of mankind. It is the Doctrine, Discipline, and Sacraments of the Divine and human Fellowship, the Holy Catholic Church, for which we claim with confidence the Divine guidance: the Church as such does not claim to dogmatize in the region of speculative philosophy or experimental science. She may and has contributed many brillant students in these departments of knowledge. But she claims no monopoly of

truth. She gladly recognizes that God is revealing Himself in many ways, and that "the Spirit of the Lord hath filled the world, and that which holdeth all things together hath knowledge of every voice" (Wisd. i. 7). "For Thine incorruptible spirit is in all things" (Wisd. xii. 1). She hopes to embrace all knowledge and all wisdom for the enrichment of her faith. But the sphere of her authoritative teaching is the Fellowship of the Church, and its Divine purpose of redemption, its tradition and its conditions of membership. This will give the tone as well as the limits to her dogmatic teaching.

III.—Considerations on Dogmatic Teaching

1. Its Necessity: Our Lord's Command.—It is necessary in the first place for the Church to teach dogmatically because our Lord commissioned her to do so. She is the guardian of a supernatural revelation from God to man. It is not her primary duty to concern herself with the speculations of the modern mind which are often out of date as soon as they are formulated. Her first duty is to teach "the Faith once for all delivered to the saints," because this is what she is commissioned to teach.

2. The Needs of Man.—Secondly, dogmatic teaching is necessary because of the needs of man. Few people have leisure or inclination to become theologians, and to enter fully into the reasons why the Church teaches this or that doctrine. Millions of manual workers, millions of mothers of large families, thousands of students in other sciences, millions of soldiers and thousands of sailors, have no leisure or capacity or inclination for the highly specialized studies necessary to form an independent opinion of their own. They have a right to ask what the Church teaches, and to accept this on the authority of the Divine Fellowship, to which, for a variety of reasons, they are willing to entrust their lives.

3. Temperamental Differences. — Persons perceive truth in many different ways. The sceptical or inquiring temperament always like to know "the reason why," and to build up its faith on a scientific basis. But the mystical and artistic temperament perceives truth in vision, as a whole, and has no use whatever for the weary efforts of the analytical in-

tellect and its logical conclusions. I was once preparing a young officer, the son of bitterly agnostic parents, for Holy Baptism. He was an artist, a scholar of his college, and taking honors in history. When we came to consider the Deity of Christ, I said to him: "I will, if you wish it, explain to you the reasons why the Church teaches that Jesus Christ is the only-begotten Son of God, or if you prefer it you can accept this belief because the Church teaches it." He answered: "I will gladly listen, sir, to anything you care to teach me, but I fear that it will mean nothing to me, because my mind is never able to follow logical analysis. I see things in vision, and I have always perceived and known that Jesus is the Son of God, so I gladly accept what the Church teaches." I think teachers with a sceptical and analytical mind sometimes bewilder learners whose minds work in other ways.

4. Growing Experience of Preachers.—If each individual were limited to the data of his personal experience the function of preaching would be seriously limited, and permanent progress of the race would be impossible. Dogmatic teaching saves preachers and hearers from the result of inexperience. It takes a long life to test by experience all the articles of the Creed. Young priests have to begin to preach as soon as they are ordained (twenty-three years of age). Their experience of life is generally confined to a public school, university, and theological college. While many have some real experience of God in some aspect of His love and mercy, few can have an experience which covers the whole Creed. The preacher, then, should rejoice that he is able to supplement his own inadequate experience with the full and rich experience of the Fellowship gathered through the long centuries, tested by the fires of persecution, and preserved in her official teaching. The young priest will be sufficiently humble to believe that his personal and individual judgment is more likely to be mistaken than the corporate judgment of the Fellowship, because the individual has a very limited experience on which to form his judgment. The priest will therefore accept the teaching of the Church on authority, and then try to justify it by experiment, striving personally to appropriate each truth in such a way as to know by experience its working value for life. He will teach what the Church teaches, even when it has not yet the full force of a personal conviction based on his

own experience, because he will recognize his limitations. If at times his own personal belief in any article of the Creed becomes clouded by doubt he need in no way be distressed. Doubt is for some temperaments the very atmosphere of faith, and, while a sceptical spirit often misses much of the peace and joy of a less inquiring and more submissive disposition, it often cleanses the Faith of the corruptions and superstitions which gather round it as it passes through many minds in its march down the ages. It is not until doubt has become a denial, a conviction deep-seated and persisted for a long period that some vital part of the Church's official teaching seems to him clearly and dangerously false, that a man ought to resign his commission to teach in the Church's name. But men of humble mind, who have fully realized the awful responsibility of speaking in God's name and are also aware of their own limitations, will rejoice that the Church does not leave them to teach only out of the poverty of their own experience, but gives them authority to proclaim the rich experience of the Fellowship which entrusts them with her authority, corrects their mistakes, supplements their imperfections, and sustains them in time of weakness, or of willfulness, or of sin, by the strong embrace of nobler and stronger minds.

5. The Shield of Faith.—No sensible person imagines that dogma is an exhaustive statement of the Truth. Since the Truth for Christians is the living Person of the infinite and eternal Son of God—Jesus said "I am the Way, the Truth and the Life"—no dogma *could* possibly be exhaustive, for finite words cannot compass infinite personality. The Church's dogma is a short summary of the experience of the Fellowship, formulated as a defensive Shield of Faith to protect it from errors which if uncorrected would ultimately destroy it. Truth cannot be fully and exhaustively expressed in words, but it cannot be expressed at all without them. The individual uses words to communicate his truth as far as possible to others. In the same way the Church uses dogma. Dogma is not the life, but it is the shield which is necessary to the preservation of the life, as the bark is necessary to the tree, or the skin to the body. Dogma is the golden chalice which contains and preserves the precious Blood for the redemption of the world.

The gain of a corporate dogmatic Faith may be illustrated

by this incident. I know a priest who at one time in his ministry found the greatest difficulty in believing in the actual truth of the Ascension of our Lord. It seemed to conflict with all that he knew of science, the conservation of energy, etc.; so, believing that the Church with its larger experience and the sure guidance of the Holy Spirit probably knew more than he did, he made unceasing prayer to God to teach him the working value of this dogma. What difference for life did it make when he believed that Christ really did ascend? Would it make any serious difference if he believed that Christ did not ascend? After six months of prayer, by the grace of God the Ascension became one of the most living and powerful facts of the Creed, solving innumerable perplexities in science and philosophy, providing a crown for the process of evolution, an end and meaning for life; teaching the sympathy of God, the destiny of man, the entrance of our great High Priest into the Holy of Holies, the coronation day of the King of kings, the home-coming of the Son of God: completing the harmony of thought by the assurance that the home of man is in the heart of God, just as the home of God is in the heart of man, the crown of the long process of at-one-ment. All these precious living and life-giving truths would have been lost if this priest had relied on his inadequate, ever-shifting, ever-growing experience instead of trusting to the dogmatic teaching of the Church.

As the Shield of Faith the official teaching of the Church protects the laity from the inadequacy and inexperience of those who teach them. Instead of being at the mercy of the crude thoughts of the ignorant and sinful men who have to preach to them, they have a right to be fed on that Creed, every article of which has been bought by the blood of martyrs: instead of worship being degraded to the level of the ephemeral thoughts of any narrow-minded or unspiritual minister they have a right to worship in the spacious and hallowed liturgy, every prayer of which throbs with the passion of the saints, and awakens the echoes of the ages.

6. The Subjective Value of Dogmatic Teaching.—The brilliant scholar and the illuminated mystic have no privileged position in the Church of God. The Gospel is meant for all mankind, and makes its appeal to the profound human instincts in the heart of every man. The scholar and "intel-

lectual" are not excluded from the kingdom of God. But if they desire to enter it our Lord requires from them to lay aside all reliance on their great gifts, which are after all only the "flesh and blood" manipulation of experience, and to become as little children, to be born again. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (S. Matt. xviii. 3). "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (S. Matt. xi. 25). He commissioned His Church to teach and to make disciples, that is "learners." The somewhat truculent tone of intellectual superiority of some "Modernist" writers makes one question whether they may not be wanting in that subtle virtue of simplicity which marks the childlike spirit. Readiness to accept the teaching of the Church with humility and reverence, and to make it the basis of our life experiment in the personal verification of its truth, is far more rational than an excessive reliance on one's own individual judgment. It is the method adopted in every other department of life where children learn from a teacher who is the guardian of the corporate experience of the past. In medicine, in which few can be experts, we learn and obey a doctor whom we trust rightly to interpret the science which concerns the body. So there should be a willingness to learn from and to obey those who have the care of the soul. In both cases there is the ultimate test of life. In religion few can become experts in Biblical criticism or in original research. But Christianity is for all mankind the way of life, and the countless millions of average men must rely on the teaching of the Divine Fellowship for the very material with which to make their experiment in the Christian life. If there is no authoritative teaching, preaching tends merely to reflect the opinions of those who appoint the minister, and souls may become imprisoned within the narrow circle of their own likes and dislikes, and slaves to self-will. But the spirit of docility which is willing to learn and to obey is nearer to the childlike spirit which Christ demands than the self-assertion which resents all mental and moral discipline and quickly disintegrates all corporate life.

7. The Tone of Dogmatic Teaching—(i.) *Authoritative.*—The preacher is not proclaiming his own opinion merely. He is speaking in the name and by the authority of the Holy Catholic Church. But the nature of this authority is to be noted. It is not like the authority of a king issuing a decree, or of a general issuing a command; for these ultimately appeal to force for their sanction. Church authority is not that of a regiment, but that of a family. She does not appeal to force, but to love, as the sanction of her doctrine and of her discipline. Force controls only the external action. Love penetrates to the inner springs of character and conduct. The tone of authority in Church teaching will be that of a father handing on the tradition of the family to his sons, rather than that of a colonel rapping out commands to his soldiers.

(ii.) *Persuasive.*—Therefore dogmatic teaching should be delivered in a clear but persuasive way. Some irritating young clergy love to rap out dogma as a military command accompanied by threats: "It is of faith to be believed on pain of mortal sin;" just as, at the beginning of the war, I heard the general read the Army Act, a long list of what we were not to do, each clause ending with the awful doom, "Death or some lesser penalty!" This is *not* the way to teach dogma. A discipline which depends on force and fear may for a short time maintain the perfection of uniformity of outward action; but it does not and cannot create a unity of inward motive. Dogmatic teaching must be persuasive, the God and Father speaking through His Church to His sons. Church authority is much more like that of a private school, or college at a university. The new boy is received into a fellowship of ideas and traditions, and is expected as soon as possible to catch the tone of the fellowship, to enter into its spirit, to share its life, to obey its ideals, to observe and enrich its tradition, which has gradually been built up through many generations. Everything depends upon his willing response to the complex life of morals, manners, customs, traditions, teaching, discipline, and ideals; and gradually he grows up into a form which abides with him through life. In the same way the Church embraces a soul in its Fellowship, and meets the human complex of body, soul, and spirit, of heart, mind, and will with the Catholic complex of doctrine, discipline, and sacraments, so that by the willing response of faith it becomes interpenetrated

by the Divine Life. But the response must be willing, so dogmatic teaching must be persuasive.

(iii.) *Clear.*—Dogmatic teaching must be clear cut, precise, and neat; not vague and indefinite, befogged and bewildering: not untidy with ragged edges, or hedged about with so many parentheses that the central truth can scarcely be seen: but clear, exact, precise, definite: so that each soul may know exactly what the Church does teach on the subject. The age is bewildered with the strife of tongues, tired and weary of ceaseless debate. A religious body which does not know its own mind cannot help souls. But while the official teaching of the Church is given with exactness and precision, we must beware of extending its range beyond the actual limits of our commission. For the Church has been very restrained in formulating her official doctrine, and has seldom done so except when the pressure of heresy forced her to define the truth as she holds it.

8. The Dogmatic Spirit.—There is for some minds a temptation to meet the vague, amorphous, formless atmospheric spirit of Undenominationalism—that "moral monster," as Gladstone called it, that worst form of unbelief which, under the cloak of a spurious charity that costs it nothing, suggests that nothing is very true—by a hard spirit of dogmatism which goes far beyond its commission, and defines where the Church has not defined. A curate who, in the absence of his vicar, announced to the faithful "that the feast of the Assumption of our Lady was a feast of obligation, when everyone must make his Communion on pain of mortal sin," was exceeding his commission, and betraying a trust, and found it very difficult to justify this announcement when it was pointed out to him that the only authority which could warrant such an announcement was one which refused to recognize his only claim to attention, his priesthood. It is against this irritating abuse of the trustfulness of the laity, and of the commission of the Church, that good and thoughtful men protest when they condemn the spirit of dogmatism, a condemnation well expressed in the following passage from a useful little book, "Christian Revolution," by E. Burney (p. 123):

"Dogma—plainly—cannot be more than the grammar book of Faith, or if the phrase be preferable, an attempt to explain the Faith by intellectual diagrams. No doubt dogma is neces-

sary both to the preservation and the propagation of the Faith; to its preservation from the chaos and the extravagancies of unbridled individualism, and to its propagation because that demands a communicable form, and faith in the realm of pure mysticism is not in a communicable form. To me, at least, dogma appears as a necessary evil. But necessary it is, and consequently it is futile to bewail its existence. It is not dogma, but the dogmatic spirit, upon which I wish to declare war. The dogmatic spirit in religion is Prussianism ruling the Faith, the mind of the bureaucrat let loose upon the things of God. 'I like uniformity in everything,' said the arch-bureaucrat Arakcheef, minister of the Tsar Alexander I. The dogmatic spirit like the mind of the bureaucrat shows its tyrannical nature in two ways. It is always trying to expand its sphere of authority, and it is always, openly or covertly, trying to smell out heretics and to persecute them."

(B) Ethical Teaching

We have seen that Christianity is supernatural in its essence; a Divine bestowal, not a human attainment; a revelation given by God, not a discovery made by man; not a philosophy to be discussed nor a problem to be solved, but a life to be lived and a Person to be loved. It is the Catholic or universal religion because it claims the allegiance of all mankind. This claim can only be made by a religion which appeals to a fundamental instinct in human nature. This fundamental instinct is the conscience. All Christian teaching then must be penetrated through and through with the ethical appeal: we must preach as S. Paul preached, "by the manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2).

1. Our Lord's Teaching.—Our Lord throughout the whole of His teaching was intensely emphatic in insisting on an ethical religion, and in making that ethic penetrate to the inmost springs of conduct in heart and mind and will. He laid the foundation of His kingdom in righteousness; not in the righteousness of outward conformity to an external law, but in a righteousness based upon the inward motive of a loving will. Man's life has a threefold activity. He energizes in the three spheres of the Physical, the Intellectual, and the Spiritual, by

his body, soul, and spirit. His religion will express itself in conduct, creed, and conscience. None of these can be ignored. Each of them has its own place in religion. Nor should they be separated in false antitheses, pitched one against the other. They are a trinity in unity, concentric, interpenetrating, and interacting. To separate the body from the soul, or the soul from the spirit, is to put asunder what God has joined together. It is this divorce of what God has joined together, this schism in the soul, which accounts for that process of disintegration which is threatening to destroy our life. But in the various activities of our personality we can discern a relative importance. The body is subordinate to the mind, the mind to the spirit. An ethical religion, therefore, cannot rest content with the control of conduct, for the outward action depends upon its inward motive for its character as good or bad. Nor can it be content to rest upon a merely intellectual basis, for the mere scholar cannot explain to us why he should prefer truth to falsehood. There is a more primary and fundamental and all-embracing category. It is the conscience—"the soul's power of passing judgment upon the thoughts, motives, and actions, a universal, pervasive, judicial quality of the conscious life."

It is incorrect to describe the conscience as the voice of God within us. For the conscience needs educating. It is possible to have a perverted conscience—what Plato describes as "the lie in the soul." The great tragedy in history is the blinding or perversion of the soul. It is more correct to describe the conscience as our hearing or interpenetration of the voice of God within us. Our hearing may be dull or defective. Our interpretation may be imperfect or perverted. This fact is the condemnation of the whole false philosophy of "atomic" personality, and the justification of the Church as essential. No mere individual can claim infallibility. It is in the interaction of the conscience of the individual with the judgment of the Divine Fellowship of the Church that the conscience is educated, purified, and corrected, and the judgment of the Church is kept true to the heart and mind of God.

Our Lord found a religion which had become divorced from justice and righteousness. The Pharisees had made the test of religion an outward conformity to an external law. Our

Lord made religion penetrate through outward conduct to inward motive. He found a religion based on ritual, ceremonial, and law. He insisted that true religion must be based on righteousness, justice, and love. By substituting personal relationship for legal enactment, He based religion on love instead of law; and when love is the spring of all life, everything else adjusts itself aright. "Love and do what thou wilt," says S. Augustine. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself" (S. Mark xii. 30). This gives the keynote to all ethical teaching. Our Lord made doing the will of God the vital test of the soul and of the Church.

The Ethical Church.

S. Mark iii. 34: "And looking round on them which sat round about Him, He saith, Behold, My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and sister, and mother."

S. Matt. vii. 21: "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

S. Luke xi. 28: "Yea rather, blessed are they which hear the word of God, and keep it."

S. Matt. xxi. 28: In the parable of the two sons: "I go, sir: and went not"—profession without performance—"Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him."

2. The Ethical Teaching of the Church.—This ethic based on God—for God is Love—is summed up by the Church in her majestic expansion of the Golden Rule in her Catechism. It would be a great gain if the Golden Rule or the "My duty toward God" and "my neighbor" were read at the Holy Eucharist instead of the Ten Commandments, placed by a disastrous mistake of the Reformers at the beginning of our liturgy. For while the Jewish commandments have abiding validity as the foundation principles of all social life, it seems most fatal to read them to the exclusion of the new commandment given us by our Lord. "A new commandment

I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (S. John xiii. 34). For the Jewish commandments are negative, not positive, and Christ is "Yea," not "Nay"; these negative prohibitions substitute respectability for holiness and law for love, the avoidance of sin for the striving after perfection, and the smug satisfaction of the Pharisee for the flaming passion of the Christian.

In the two summaries, "My duty to God" and "My duty to my neighbor," we may find the leading characteristics of Christian ethics. It is entirely to miss the point of the sacramental teaching of the Church when people imagine that it emphasizes the outward form to the neglect of the inward spirit. That is not its meaning or effect. Its real effect is to transfer the emphasis of love from the emotions to the will. Nowhere does the Church lay any stress on the feeling. Everywhere she lays stress on the obedience of the will. In Holy Baptism: "Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?" *Answer:* "I will endeavor so to do, God being my helper." In Confirmation: "Bound to believe and to do all those things, etc.?" *Answer:* "I do." In Holy Communion: "Steadfastly purposing to lead a new life." In Holy Matrimony: "I will." Everywhere love is interpreted, not as a sentiment, nor as an emotion, but as a will to do His Will. Everywhere the Church echoes her Lord's teaching—"By their fruits ye shall know them." "He that hath My commandments, and keepeth them, he it is that loveth Me" (S. John xiv. 21).

3. Some Characteristics of Christian Ethics—(i.) *Supernatural.*—We base our ethics on God and our relationship to Him. The love of God is not the crown and conclusion of a long process of moral evolution beginning in the mud and mist of a new-born world, painfully wallowing about in the slime of the parental instincts of an ichthyosaurus, purifying itself in the flirtations of the hippopotamus, until at last it blossoms out into the meager flower of the guarded and tentative speculation of a professor's mind. The love of God is a Divine revelation, the unveiling, and the self-bestowal of God in giving His only-begotten Son to become man "for us men and for our salvation," and the gratitude and respon-

sive love which this gift of God awakens in the heart of man.

(ii.) *Personality.*—Being based on God, Christian ethics can never be reduced to a mere code. They will always be more than any legal enactment. For they begin with relationship to a Person, and consist of the relationships which flow from that. Because God loves each soul as His own child, each soul has priceless worth, a worth not dependent on its gifts, attainments, talents, or capacities, but on the love of God its Father. The love of God creates all other values, and dominates all relationships. Because God is Father, all men are brethren, and any attempt of the individual to think of himself apart from the family is the sin of selfishness. "Personal life is a partnership in which each shares in the experience of others, works for their good, suffers with them. To state the Christian ideal for man in terms of individual salvation or self-development alone is therefore impossible. Personality can fulfill itself only in a social setting, its values be realized only in fellowship.

"By love, as the word is used by Jesus, is not meant simply an emotional attitude. It is an active desire that all men shall have the fullness of life that one desires for himself; it involves a directing of the will toward the common good. Hence love always unites. Selfishness, on the other hand, is always disruptive, because it means that men's wills are directed to private and exclusive ends. It is the motive of love, therefore, that makes possible the human solidarity implied in the conception of brotherhood" ("The Church and Industrial Reconstruction," p. 19). William Law describes the love of God as an Eternal Will to all good for all men.

(iii.) *Freedom.*—The third characteristic of Christian ethics which it draws from the heart of God is freedom. Freedom is essentially personal and social. You cannot force a person to be free. You can remove every obstacle to freedom, and tell him that he is free. But until he chooses to realize his freedom he cannot be free. Many social reformers talk of freedom as though it were a label you could stick on to a man and make him free. This cannot be done. Freedom is personal. It belongs to that central essence of our human nature, the God within us, the image in which we

were made. Because it is personal, therefore it is social; for no person can be himself except in fellowship.

Freedom is not merely the absence of restraint. The freedom of the individual is not anarchy. It is freedom to make his contribution to the common wealth in his own way. Freedom does not belong to atomic personality. The birthplace of freedom is in the relation of the individual to the fellowship. Attempts have been made, we are told, to force little cells whose nature it is to be round, to become oblong by squeezing them into that shape. But as soon as the pressure is removed these little cells at once assert their right to be round. They came into the world with a certain nature and destiny, a contribution to make to the work of God. And they claim their right to make this contribution in their own way. As with cells, so with souls. Freedom is not the absence of restraint. Free thought is not freedom to think what you please, as to think what is false to be true. Such free thought could only end in a lunatic asylum. Free action is not for each limb in the body to act with disregard to the whole. Such freedom would end in S. Vitus's dance. Personal freedom is to be free to make one's own contribution to the commonwealth in one's own way.

We have dwelt on this at length because it is vital to our ethical teaching. "Ye shall know the truth, and the truth shall make you free" (S. John viii. 32). "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). In the heart of everyone there are two instincts which are hostile to Christian liberty: the slothful spirit of a slave, which wants others to make its decisions for it, and the proud spirit of a Kaiser, which loves to dominate other souls. The first must be stimulated into the activity of a personal response; the second must be disciplined into self-sacrifice of leadership. For freedom is essential to love: and God is Love.

Is there, then, no place for restraint and discipline and obedience, no worth in docility, humility, and meekness in the Christian ethic? Yes, indeed there is. There is no law so stern as the law of love. There is no life so restrained as the life of freedom. There is no discipline so strict as the rule of the spirit, of whom it is said: "Her true beginning is desire of discipline: and the care for discipline is love of her; and love

of her is observance of her laws; and to give heed to her laws confirmeth incorruption: and incorruption bringeth near unto God" (Wisd. vi. 17). The Christian ethic demands the sternest discipline, but it is discipline with a purpose; the purpose of all Christian discipline is education for freedom. So men have to restrain their passions if their will is to be free; and the will has to be subdued into obedience if it is to be saved from the worst of tyrannies, the tyranny of self-will.

(iv.) *Punishment and Reward.*—Ethical teaching, then, will have for its object the education of the soul into the freedom of a self-discipline which springs from love. In the training of an animal and the government of backward races, in the education of a child and the training of persons with imperfect moral, intellectual, and spiritual development, there is room for the pleasure-pain method, the fear of loss and the hope of reward, the warnings and promises of God. As long as man is man and consists of body and soul, a body by which he inherits many of the instincts, impulses, emotions, affections, and passions of the brute creation, and a soul which has to discipline this material into a purer and loftier life, so long will the pleasure-pain method be a necessary step in our life of probation. That method of reward and punishment which claims Divine sanction in the Old Testament, and is used to the full by our Lord in all His teaching, is the only method which truly represents the facts of life. Those who profess to despise it invariably use it in some more subtle form. But those who study our Lord's teaching in every parable and every discourse will see that punishment and reward are used as means of moral evolution to the one supreme end of that which transcends them, Love. The evolution of life is marked by two clearly defined stages. At first life moves upward by pressure from below, by fear of death. Thus the tiger learns his spring, the antelope its swiftness, and the fox its cunning. But it is not the fear of death which moves the saint to self-denial, the artist to suffering, and the scientist to study. Not the fear of death, but the love of life. The saint, the artist, and the scientist each has seen the Heavenly Vision of the Good, the Beautiful, and the True—that threefold ray of light from the face of God. Life no longer moves upward by pressure from below, the fear of death; now it is drawn upward by attraction from above, the love of life. The mortifications

of the saint, the sufferings of the artist, the labors of the scientist are the birth-pangs of the higher life. They have caught a glimpse of Reality, of God, and they agonize until they can give it expression, until they can communicate it to others. They know that this expression, this dogma, this teaching will fall far short of the fullness of their version, because of their own imperfection, and of the imperfection of the material in which they have to express themselves. But they believe that they can express enough to awaken other souls to see what they have seen, and to know what they know. So it is with the author and the preacher. When he has seen the Heavenly Vision, when the Word of the Lord has taken possession of him, he groans for deliverance, to be allowed to express as best he can the truth he has seen, to awaken in other souls a kindred response to God.

Now what is the meaning of this passion to communicate the truth to others? Is it not to be gound in the very nature of God Himself? For God is Love; and love is self-bestowal; and the self-sacrifice of love yearns for the response of an answering love. The Christian ethic, then, will use discipline only to educate into freedom; never to secure by force a docility which dares not oppose, and ends in the mere acquiescence of an apathy which no longer resists; but always to awaken in souls the God within them, so that each soul may become a burning bush, aflame with God, yet unconsumed; a soul which by self-discipline is growing more and more into the mind of Christ. "For this commandment which I command thee this day it is not too hard for thee, neither is it far off. It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it that we may do it? Neither is it beyond the sea that thou shouldst say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it" (Deut. xxx. 11).

So in ethical teaching the preacher will not aim at producing a pliant instrument, but a responsive agent; he will explain the teaching of the Church on social relationships, on courtship, marriage, and divorce, on commerce and industry, on justice and righteousness, in such a way as by the manifestation of the truth to educate and win the consent of every

man's conscience. He will strive to bring to birth another center of the Divine life—"little children, of whom I am again in travail until Christ be formed in you." He will severely discipline his own self-will and abhor the spirit which desires to dominate weaker wills. "Not that we have lordship over your faith, but are helpers of your joy" (2 Cor. i. 24). He will aim at moral leadership, not at moral despotism. He will have such a deep reverence for the image of God in man, for personality, conscience, freedom, and love, that he will never transgress liberty by imposing himself on others. This conception of the use of discipline and authority as purely educational with a view to freedom is the ideal which S. Paul puts before us. "Rule, authority, and power" over all lives of others, even the Church and the reign of Christ Himself, are means of winning the victory over sin and death, means to an end, the end of freedom in the family of God, when love will harmonize all wills into union with the will of God. This is the far-off ideal of the spiritual anarchist. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power" (1 Cor. xv. 24). The particular subjects of ethical teaching will be dealt with in detail in a later chapter. Some passages from a useful little book on "The Philosophy of Preaching," by Behrends, may conclude this section.

Extract: from "The Philosophy of Preaching," by Behrends

1. *Conscience—its Witness to God.*

P. 79: "S. Paul sought to commend himself to every man's conscience as in the sight of God. He made little use of external evidence. He did not trouble himself about the canon. He appealed to but one miracle—the miracle of our Lord's Resurrection from the dead, and that was verified to him not solely by historical testimony, but by personal experience of the power of the risen Christ. He let his own soul speak, and the argument went straight home. No preaching ever was more natural, though it was supernatural in every fiber. The philosophy which eliminates the supernatural is hopelessly shattered in the court of every man's conscience. The denial of the living God involves discredit of the moral nature, whose

ingrained sense of guilt and consciousness of weakness demand a pardoning and redeeming God. Hence Tertullian speaks of the soul's testimony as naturally Christian, and S. Augustine describes the heart of man as restless until it finds its rest in God."

2. Don't Argue.

P. 82: "There is generally most of reason when there is least of argument, when the speech compels every man to listen to the authority within."

3. Conscience and Reason.

P. 83: "You cannot deal with the reason and neglect the conscience. The soul is a living unity in whose conscious life the *intellectual* and the *ethical* elements blend.

"You can have no psychology which does not assume the veracity of consciousness, you can have no true thought which does not reverence each separate fact, and all the facts in their natural order, and in their completeness. The ethical is the primary and inclusive category of the understanding; and all true thinking is at heart an ethical process. Nor, on the other hand, can the moral nature act in severance from the intellectual. Every moral deliverance is an act of judgment, a consciously rational verdict.

"Thus the science of the soul is an organic indissoluble unity, where the intellectual and the ethical elements constantly balance and interpenetrate each other: so that we may say that nothing is rational which is not right, and nothing is right which is not rational: while the relation between God and the soul is such that nothing can be rational and right for man which is not also rational and right for God: and nothing can be divinely rational and right for God which does not command the soul's prompt and cordial response." [This seems to ignore man's fallen nature, his defective reason and perverted conscience.—P. B. B.]

"Men need only to be true to themselves to have the truth of God master them. This does not make the human reason the seat of primary authority and infallible; but it does affirm the superiority of the reason in man to discern and verify the truth of divine revelation. Otherwise inspiration itself would be impossible and inconceivable: for in inspired men the high-

est thoughts of God burn and glow in words and phrases that are full of the fire of personal rational conviction. And so the Bible continues to be the greatest of all books, because it lies nearest to the level of true human thought."

4. *What is the Conscience?*

P. 101: "The best definition of the word, closely following its etymological derivation, which I have ever seen, makes it the soul's power of passing judgment upon the thoughts, motives, and actions, a universal pervasive, judicial quality of its conscious life.

"The appeal to the conscience therefore is simply a summons to the soul to exercise its highest ethical prerogative. It is only indirectly and mediately that you can convince any man. He must convict and convince himself. Hence illumination is represented as the primary function of the ministry of the Holy Spirit: while spiritual perception and the moral judgment following it are the acts of the soul under the revelation of the truth.

"Leave the truth to do its own work. Throw the man upon himself. If you have brought him face to face with God you may retire. But to secure that should be your overmastering passion, so that the Divine presence may produce self-conviction, confession, penitence, and faith. Never permit yourself to forget that to provoke men to self-judgment in the sight of God, is your vocation and should be the aim of all your discourse: and if your preaching be directed to the ethical end, its eternal undertone, majestic and mighty, will be, 'Now is the day of salvation,' summoning to instant decision and prompt obedience."

5. *Spiritual Preaching.*

P. 130: "A sermon gets to be a sermon and saves itself from being a lecture by being made and delivered in the Holy Ghost."

6. *Intelligibility.*

P. 170: "It may seem to you a hard and narrow rule, but it is an eminently practical and salutary one—that what is true is always intelligible, that revelation is unveiling not mys-

tification, and that the time of a sermon is worse than wasted unless the message is so phrased that every man can understand it.

"There is nothing shadowy or mystical in the indwelling of the Holy Spirit and in the resultant spirituality of life. The reason and the will are the sphere of the Divine impact and indwelling: these are not mystical but dynamic; and they are dynamic by illumination of the understanding and by securing voluntary obedience to the revelation. To be filled with the Spirit is the same thing as being guided by the Spirit into all truth: it is to see things as they really are, and to act in accordance with that vision. Spirituality, therefore, is a rational and voluntary state. It begins with mental sanity piercing through shams and deceptive appearances to God as the Holy Father, and to man as His lost and wandering child."

(C) Expository Teaching

Considerations: Diligent Study

We shall dwell on this in the chapter on "the Remote Preparation." Here it is only necessary to say that it is the preacher's duty to keep in constant touch with the work of the scholar in Biblical criticism. This duty is admirably expressed in Mrs. Herman's "Christianity and the New Age." "The preacher to whom the scholar's work is a pure piece of technical exposition, in whom the vast contribution of critical research to our understanding of the background of the Gospels, the setting of S. Paul's Epistles, and the genius of New Testament Greek does not breed a surer grasp, a larger vision, a more potent skill of interpretation, has failed to realize the greatness of his calling. Nothing would be of more evil omen for the future of the Church than the existence of a large body of critical work that has not passed from the scholar's workshop into the very fiber of the exegesis, the exposition, and the preaching."

But while it is a duty to study the work of critics with care, it is necessary to do so also with caution. For the habit of destructive criticism passes very easily from a sincere desire to manifest the truth into an hysterical impulse to be original at all costs, to startle and to shock. Destructive

criticism, if it is not balanced by constructive work, may soon become a mental disease of mere disintegration. Perhaps the following considerations may help to suggest the right attitude of the preacher toward Biblical criticism.

1. Scientific.—In so far as God reveals Himself in the world of the phenomenal this is a legitimate subject for scientific investigation. Historical science may speak with some authority when it tries to examine the various documents, records, narrative of events which are believed to embody the way in which God has communicated with man. For that which enters the world of the phenomenal is a proper subject for the scientific method.

2. Unscientific.—But in so far as prediction and experiment in verification is impossible, such opinions as critics may form can scarcely claim to be scientific. They seldom amount to more than an extremely probable opinion. We must try to sift the assured results of criticism from the rash speculations of the critics.

3. The Bias of Presuppositions.—Criticism must be received with caution, because few critics are able to overcome the presuppositions which affect their judgment. For example, if a person approaches the subject of the Resurrection of our Lord with the presupposition or prejudice that he knows what the body is, or what matter is, he starts his investigation with false presuppositions. Scientific men would tell him that we know absolutely nothing of the ultimate nature of matter, and absolutely nothing of the vital force which constitutes a body. And yet many critics ignore their limitations and approach the subject blinded by these two entirely false presuppositions. Again, if a critic brings to the study of miracle a strong belief in the mechanical interpretation of the universe, the whole of his judgment of evidence will be dyed by his prejudice. It may be said that the same defect of presupposition or prejudice affects every scientific work, and that no one has a blank mind free from bias. Quite true. But there is a difference. In the exact sciences a man is saved from becoming obsessed by his theory or his method, because point by point they are verified or corrected or destroyed by experiment and tested by prediction. While in Biblical criticism there is no test of experiment to save a man from becoming the slave of his theory, or to correct him when he exaggerates or overstrains

it. Thus some destructive critics carry their speculations to the point of gross silliness.

4. The Need of Tradition.—Much confident criticism is invalidated by the adoption of a defective method of using the material. It is a common mistake to treat the New Testament apart from the tradition of the Church, whose book it is. It is absolutely unhistorical and unscientific to take the letters which S. Paul wrote to his brethren in the Fellowship of the Holy Catholic Church and to interpret them as though they were written to men in general. S. Paul wrote to a circle of readers who had been carefully instructed in the Christian Faith, baptized and confirmed, and accustomed to the discipline of the Fellowship, to the prayer and worship at the Holy Eucharist. These letters were read out to the Fellowship at the Holy Eucharist. No one was admitted to that service who was unbaptized, and who therefore had not been admitted to the Fellowship and had received no instruction. So that S. Paul must have known that his letters would be read out to persons who had already been instructed in the Apostles' doctrine and disciplined in the Apostles' Fellowship and taught to worship in "the breaking of bread" and the prayers. This represents a great volume of common tradition, a whole atmosphere of family feeling, which will profoundly affect the valuation of every argument he uses, of those which he omits, in fact of almost every phrase in his letter. Yet many persons use his letters and try to interpret them entirely apart from the tradition of the Fellowship, and from this whole atmosphere of the family life, as though S. Paul had been writing his letters to the world in general. Persons who are unbaptized, who neglect or despise the sacraments, who are unconfirmed, who have definitely rejected the discipline of the Church and communion with their Bishop—in other words, who are entirely without the atmosphere of the Apostles' teaching and fellowship—will take S. Paul's letters and apply them to any person who may be drawn to Christ by the longing of their hearts. It is from such a misuse of the documents that a truly scientific and historical criticism should save us. It is profoundly unscientific and unhistorical to use them in this way. In fact, the writings of the New Testament cannot be rightly interpreted apart from the tradition of the Church.

We may illustrate this point by a modern example. "The

Rule and Constitution" of the Community to which I belong is printed in a little book, and is the Rule which governs our life. Every phrase of it has been most carefully worded, to make its meaning clear. But even so, brethren who have recently joined the Community misinterpret some of the phrases because as yet they are not familiar with the tradition of our family life by which the Rule must be interpreted. If you were to take that printed Rule and give it to persons who were entirely separated from our Fellowship, who knew nothing of the atmosphere in which we live, of the presuppositions which lie behind every phrase of the Rule, it is certain that the most skilled critic would misinterpret the Rule in many vital ways. Because every document depends upon the tradition of the Fellowship to which it belongs for its right interpretation two thousand years hence. Army orders read out every week in the barrack room are intelligible to soldiers because they know the tradition. They would generally be hopelessly unintelligible to civilians, because they would have no tradition by which to interpret them.

The same failure in interpretation marks many Protestant histories of the Middle Ages. They are written without any reference at all to the Blessed Sacrament of the Body and Blood of Christ, beyond a passing allusion to the Mass. But the Blessed Sacrament in those times was the very center of all life, which dominated the minds and influenced the judgments and formed the character of the whole life of that period, in heart, or village, or town, in personal, and economic and political life. To ignore tradition is to falsify history.

We notice the same perversion of the truth when persons try to reconstruct the Jesus of history from the three Synoptic Gospels without giving sufficient weight to the facts that —(1) The Gospels were not written for general propaganda purposes, but for members of the Fellowship; (2) everyone who would read them had been instructed in the whole Catholic complex of doctrine, discipline, and worship; (3) all were familiar with the Pauline and Johannine Christology, the belief that Jesus Christ is the only-begotten Son of God; and (4) for twenty or thirty years before the Gospels were written they had been accustomed to worship Christ as God. If one contrasts the vulgar familiarity of these efforts with the delicate reticence and restraint of the writers of the Gospel, we shall

see the necessity of interpreting documents by the tradition of the Fellowship to which they belong.

The invalidity of any method of interpreting the New Testament which ignores the tradition of the Fellowship of the Church, may be illustrated by taking any letter written by a missionary to his flock. If you interpret it apart from the tradition, as though it were written to the heathen, you might conclude that the omission of anything but a passing allusion to Holy Baptism, for example, was evidence that that sacrament was lightly esteemed. If you have a true conception of scientific historical criticism and interpret the letter in full realization of the tradition, you will know that the letter is written to persons who for two years or so have been carefully instructed as catechumens in the whole tradition of the Catholic Faith before they were admitted by Holy Baptism to the Fellowship of the Church. In the first case omission will be taken as evidence of the unimportance of a doctrine or practice. In the second case omission may be rightly taken as evidence that this doctrine or practice is so fundamental and essential that there is no need to mention it. So, in modern correspondence no one thinks of saying, "I write to you as a baptized, confirmed, and communicant member of the Church," or, "I write to you as a priest, duly ordained by the laying on of the Bishop's hands," or, "I intend to place this letter in an envelope and stamp it, and then post it." These things are taken for granted. The mention of them would suggest fraud. Their omission suggests their fundamental importance. A truly scientific criticism, then, will beware of "abstractions." The Catholic complex of doctrine, discipline, and sacraments is so closely interwoven in the Christian life that it is unscientific to isolate any one of them, a writing from its tradition, or the sacraments from the discipline of the Church.

5. The Gains of True Criticism.—Having warned readers against the perils of accepting blindfold the mere assertions of over-confident criticism, we may now sum up the immense gains in the interpretation of documents which the labor of reverend and careful historical criticism has brought to students of the Bible. It has shattered that most degrading superstition of the verbal inspiration of the Bible. It has cleared away a vast accumulation of error which buried God's revelation of His mind and will beneath a mass of irrelevant

matter. It has taught us to understand the process of moral and spiritual evolution. It has enabled us to give the right value and emphasis to the many different forms of inspiration and revelation. It has enabled us to reconstruct the historical atmosphere in which alone the books of the Bible can be rightly interpreted. It has enriched and exalted the spiritual supremacy of God's revelation to His chosen people by developing the study of comparative religion. It has illuminated and given new life and power to the most central truths, and made the Bible once more a burning bush, in which the human writers are agents of a divine revelation, aflame with God, yet unconsumed.

6. Expository Teaching.—It is well, then, for a parish priest to resolve by diligent study to become possessed of the best new lights on the Scriptures, and to try to awaken in each soul, according to its capacity, an intelligent use of the Bible. It is certain that the habit of private daily reading of the Bible has a most wholesome effect in the formation of a strong, good character—a godly man. Where Bible reading is neglected, Church teaching and spiritual life deteriorate, until in some parishes they become utterly degenerate and unspiritual, and wanting in the mind and spirit of Christ. The Bible is the touchstone of Church doctrine and the tonic of souls. No perfection of ecclesiastical discipline, no frequenting of the sacraments, no meditation on the lives of saints can take the place of intelligent, and devout, and frequent prayerful reading of the Bible. To make it intelligent there should in every parish be regular schemes of public exposition. Sometimes a doctrine such as the teaching about the Holy Spirit, or the Messiah, or the kingdom of God, or sin and redemption, should be traced through the whole course of the Scriptures. This will impress on hearers the unity of the divine library. At other times the Bible may be treated biographically, as a series of lives of holy men. Again, the separate books of the Bible should be expounded book by book taking, perhaps, four books each year, explaining their date and authorship, the historical atmosphere in which they were written and first read, emphasizing the leading lessons they were meant to convey, dividing the book into suitable passages rather than dwelling on isolated texts. But the purpose of public exposition should be to stimulate in each soul a desire to read for himself. Such

preaching, to be effective, makes great demands on the preacher for hard work and diligent study. For we have no right to be dull. The Word is full of life and color and movement, and we can make it very interesting if we take pains.

While it may be true to say that false ideas about the Bible have frequently perverted the souls of men, and have presented them with a distorted image of God so evil as to justify the professed unbelief of many good and earnest men, and done infinite harm to religion, it should be remembered that in the individual soul the Holy Spirit has often corrected the evil effect of these perversions. Just as the strong and healthy youth in the country can often drink of tainted waters without coming to any harm, because the general vigor of his constitution throws off what would injure him, so many simple-hearted and single-minded persons are saved by their love for our Lord from the poisonous effect of the misinterpretation and misuse of the Bible. For good as well as for evil, the creed which we profess with our lips is not always the creed which governs our lives. So in an age of transition, when we are passing from one method of interpretation to another, Christian courtesy will teach us to be very patient and considerate in helping souls to understand a new point of view. The Bible belongs to the heart as well as to the head, and often the dearest memories of a lifetime are twined round the misinterpretation of some text or the misunderstanding of some passage. That is no reason why we should refrain from teaching the truth, but it is a reason why we should speak the truth in love. This spirit of Christian courtesy will save us from the tone of contempt with which some Modernists refer to uncritical readers of the Bible, the superiority of the intellectual Pharisee who considers the "multitude who know not his law to be accursed."

ILLUSTRATIVE MATTER

A.—Extracts from the Report of the Archbishops' Committee on the Teaching Office of the Church

"1. The Teaching Office of the Church is twofold. On the one hand the Church's function is to set forth the truth of the Divine revelation consummated in Christ as contained in

the Scriptures, and as interpreted and evolved in the past. It has the duty of preserving and handing on to future generations a message of Divine origin and of transcendent importance for the well-being of the human race. This message is variously described as the Gospel of Christ, the Word of God, the Faith of the Church. On the other hand, it has the duty of interpreting this Gospel for each generation, of expressing it in the thought and language of the times and in the light of advancing knowledge, and of presenting it to the world as a living faith. While the delivery of this message is the function of the whole Christian society there has been from the beginning, and there is at the present time, a body of those definitely and officially appointed for carrying out this office as representatives of the Church. They are described as ministers of the Gospel, as ministers of Christ: and although the teaching office cannot and ought not to be confined to them it will largely depend upon their efficiency whether the Church is fulfilling its work properly" (p. 2).

Appendix I.: "The Ministry of the Clergy as Teachers," by Bishop Gore

"W. Van Est, Professor at Douai, died 1613, wrote: 'For it is not the case, as the mass of men think, that the Episcopal or pastoral care consists chiefly in the conferring of Holy Orders at their proper seasons, the consecration of churches, the confirming of the baptized, and the administration of the other sacraments at the right times and to the proper persons, and the offering of the Sacrifice of the Mass for the living and the dead: but the chief function of the Bishop and of any shepherd of souls is the preaching of the Word of God.'

"This is the plain implication of the New Testament. God has really revealed Himself in a continuous process culminating in Christ. This self-revelation of God has had a practical object. God has taken action for the redemption of man. But in redeeming man He discloses both Himself and also the human nature which He is redeeming, according to the reality of the Divine intention for it. Thus, by God's positive revelation, a whole body of truths not otherwise accessible to man is made available for him of which his intellect must take account. This is 'the Word of God,' and in the Epistles of

the New Testament we see how this 'Word of God' took shape from the very earliest days of the Church's life in a closely coherent body of doctrine about God and about man, about his eternal destiny, about sin, about God's redemption of man in Jesus Christ, about the person and office of Christ, about the Holy Spirit, about the Church and the sacraments. This constitutes the body of truth which it is the function of the ministry of the Church to maintain" (p. 67).

"Thus, in our ordinal the teaching offices of the Church are given all their ancient prominence. Thereby, as well as by giving back to the people the 'open Bible,' the Church in England was to become pre-eminently a well-instructed Church. Ignorance and superstition were to be banished. But the outcome to this effort of the Reformation has been profoundly disappointing. It is irresistibly borne in upon our minds to-day that the ordinary member of the Church of England knows less about his religion than the Presbyterian from Scotland or the Roman Catholic from Ireland" (p. 68).

"The function of the minister is to preach the Word of God, the message of salvation, as the Apostles first delivered it. . . . The original idea of the apostolic succession centered upon the maintaining of the tradition. But the tradition of any society—and history shows that the Divine Society the Catholic Church is no exception—always tends toward deterioration. It becomes stereotyped, hardened, corrupted. This warning is upon all the Church: 'Thus have ye made the Word of God of none effect by your tradition.' For the Christian Church the chief remedy for this natural defect of tradition is the constant recourse to Scripture. . . . The teacher must assimilate the current needs of men and the current teaching of science, philosophy, poetry, romance, the mind of the time as well as the ancient and unchanging message. Thus he is to study and form his mind upon (*a*) the tradition of the Church, (*b*) Scripture, (*c*) the mind of his own time" (p. 63).

"The object of the Word of God is strictly practical. It is the redemption of man from sin and selfishness, and the attainment of holiness and brotherhood. The revelation of truth is limited by its practical object. It will never prove satisfactory to the intellectualist.

" 'I thank Thee, Father, Lord of heaven and earth, because

Thou hast hid these things from the wise and understanding and hast revealed them unto babes.' That means that the Gospel is a gospel for common men or those who are content to be treated as common men, who feel the burden of life and want to be equipped for good living. . . .

"Our chief aim as clergy of the Church of England must be to become tolerable preachers, who really believe in the pulpit as an instrument of doing good; who have a message and know how to deliver it with sincerity and effectiveness" (p. 71).

Extracts from Appendix II. of Report on the Teaching Office of the Church: "The Ministry of the Word," by Dr. H. S. Holland

"The ministry of the Word has behind it a vital experience. It starts from the apprehension of a supreme fact. It is in itself the effort to interpret the experience of what that fact had been. Its law is given once for all in the great opening of S. John's Epistle (1 S. John i.). In taking this position it ranges itself alongside of all articulate thought, for all thought is conditioned by experience. It starts from the Given. It is the interpretation of what has been felt. It is governed by the fact. Experience itself is the only ultimate first principle of philosophy: and the end of philosophy is an experience: and this final experience of the philosopher returns for verification to the experience of the ordinary man from which it arose. This is the test of the achievement of the philosopher, that his philosophy should be adequate to the experience of life" (p. 72).

"Experience is the way in which reality comes within our consciousness: it is the witness of our contact with things" (p. 72).

"There is a living power at work between the Word, who had been so manifested on earth, and the Fellowship which is gathered into the one experience. There is a Spirit which comes from Him who has gone and makes Him present and alive to those who believe.

"The experience to which the apostolic band had pledged its word can renew itself, then, and authenticate itself in all

who hold themselves open to its incoming. And this ever-living renewal of the one experience constitutes the undying Fellowship and builds up the believing Body.

"Their witness to what happened must stand alone, for we can only know the fact from and through what they felt it to be and to mean. That is the only medium through which the actual experience can offer itself to others for them to test and verify. The Fellowship formed by trust in their report adds to their witness the further evidence of a body of experience endlessly accumulating and confirming and corroborating the record by living testimony. This is what the Word has behind it as it goes out on its ministry" (p. 73).

"The Word, then, can only be fully intelligible to those who love. Only from within can you know. This is what lies behind the startling saying of our Lord, 'Except a man be born again he cannot see the kingdom of God.' Only by living inside this kingdom can he see what it is. There is no way of remaining outside as a spectator and giving judgment upon it. . . . Nothing is really known except from inside its atmosphere and its conditions" (p. 74).

"The articulation of faith, then the ministry of the Word —is always a result. It discovers what has happened. It makes appeal to what is there. It discloses and verifies an experience. No doubt it reacts on what it rehearses. It evokes meanings that are not understood. It reveals what was hidden. It expands, sifts, blesses, orders, clarifies, kindles. But all this work is done upon the Given in which it begins, and in which again it finally ends. The ministry of the Word, then, presupposes an environing activity within which it gets to work—an activity compassing it about, overlapping it, upholding it, limiting it, confirming it, testifying to it. Of the reality of this continual action the Fellowship is the perpetual evidence—that Fellowship which is the company of all faithful people, the Society that sums up this experience, the Body of those who have set their seal to it that they have found God to be true to His Word and to the reality of this act. To the permanence of this action personal conversions are the ever-renewed tribute, and sacraments the reiterated pledge. And the organ of this enduring action is the Holy Spirit, enabling both him who speaks the Word to utter it, and those who hear it to receive and to respond. Between these

spiritual poles the living Word vibrates, spirit answering to spirit from deep to deep" (p. 75).

B.—R. F. Horton: Extracts from "Verbum Dei"

P. 104: "I say there is no foundation in the Bible itself for the common practice of speaking of it as the Word of God. Boldly challenge those who thoughtlessly employ the term. Ask them, What reason have you for the presupposition, what support in Scripture, what assurance of prophet or apostle, what hint of the Lord Himself, that this collection of writings may be fitly described by so august a name? Startled as many good people are by the question, they yet, if they are honest, are bound to admit that the usage is without Scriptural authority; if they are dishonest, they angrily turn upon those who put the question and denounce them as infidels.

"An examination of the Bible itself shows that the authors of the books which compose it did not dream of making the claim that what they were writing was written by God or spoken by God.

"Jeremiah himself does not, for example, imply that the sorrowful cry of his distressed heart, 'O Lord, Thou hast deceived me, and I was deceived' (Jer. xx. 7), was a word spoken to him by the Lord; he trusted to the sagacity of the reader, never dreaming of the cult of Bibliolatry which was to be the strange birth of time, to perceive that this was spoken to the Lord by him, and not by the Lord through him."

P. 106: "The loose and careless habit of describing the Bible as the Word of God is more than any other single cause responsible for the infidel literature which has flooded the Protestant world in the last century and the present."

P. 135: "It is painful to have to confess that the shallow doctrine of Scripture which Protestantism has hugged for two centuries or more is simply the product of indolence and unbelief.

"If we would receive the Word of God in its fullness, we must consider and receive—

1. The lives and the teaching of inspired men all down the ages.
2. The truth of Comparative Religion.
3. The true (best) results of Literature.

4. The true results of Science.
5. The deeper and wider teaching which comes from the Bible itself."

C.—Outline Sermon on the Social Aspect of Christianity, by Rev. Mark Guy Pearse

Subject.—The Christianity of Jesus Christ: Is it Ours? Christ's Idea of Christianity.

Introduction.—The many aspects in which Christianity presents itself may perhaps be summed up in these three:

Firstly, it is a revelation of God and of our relation to Him.

Secondly, it is a means of individual salvation.

Thirdly, it is the power of God for conquering and regenerating the world.

The first and second are often dwelt upon, but are incomplete without the third, which is often overlooked.

(*A*) *The Problem Stated: The Salvation of the World*

Point 1: *Neglect of World Purpose.*

1. The evils most offensive to friends and foes of the Church spring from the neglect of the great purpose of Christianity in relation to the world. Without this purpose Christianity may do harm.

2. For individual salvation and personal reward apart from corporate enthusiasm may only inflame selfishness. We cannot fully realize any of the blessings of Christianity except as they tend through us to bless the world. We cannot know truly the Fatherhood of God except as it leads us into a true brotherliness toward all men. Salvation is only ours in proportion as we die to ourselves, and live to the Glory of God and the good of others.

Point 2: *The Heart of Christianity.*

1. The spring of our holy religion is in the heart of the Eternal Father—"God so loved the world that He gave His only begotten Son."

2. 1 S. John iv.: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Hereby perceive we the love of God that He laid down His

life for us. . . . We ought to lay down our lives for the Brethren." Of that we stop short.

3. We accept the love of God. We accept the gift of salvation. But of the third great purpose of religion, a power in us for the conversion of the world, we are content to remain in untroubled ignorance.

Point 3: The Salvation of the World.

1. Upon what does it depend? We have abundant promises of the kingdom and reign of Christ. But how is the work to be done?

2. Is England, with its lust and hideous squalor, drunkenness, gambling, its rigid caste in the churches, its pride, its love of money, a model of what Christianity can make a nation? If so, is it worth while to send missionaries abroad?

3. Or if there is a Power which can cast out these devils, what is it? Where is it? Why is it not felt and seen? If it is the Divine power for the world's salvation, why does it seem to fail in its purpose? Is it lacking in power, or is it wrongly applied?

(*B*) *Exposition of Acts i.*

1. "Of all that He began both to do and teach."

Note "began." The word is not used of any other man who is dead and buried. Their doing and teaching is over though their influence may abide. So, then, Christianity is that same Christ going on doing and going on teaching, only in a new condition—He is now the risen Christ—and in a new method through the Church, which is His Body.

2. "After that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen."

All that the Holy Spirit did for the Lord Jesus we know not. But the result and outcome of the Holy Spirit's work is most manifest.

3. "Jesus returned in the power of the Spirit. . . . He went into the synagogue . . . and stood up for to read."

He was one of themselves, brought up amongst them. But they felt that a force was amongst them such as they had never felt before. *It was the power of the Holy Ghost.*

4. Note carefully. Jesus Christ accepted exactly our human conditions of service, and wrought only in the same

power as that which was to be the strength of His Church. "Jesus being full of the Holy Ghost." The temptation turned upon the method by which the victory was to be won. God in His omnipotence could defeat any creature. That had already been done. But that the Man Christ Jesus, with no other force than that which all men could share, should go forth to destroy the dominion of Satan would be humiliation which would destroy his power—pride. Therefore the tempter says, "Let not Thine omnipotence lie unused and unacknowledged. Put forth Thy Divine power."

5. He Himself proclaims that the Holy Spirit is the secret of His strength (S. Luke iv. 15). The Spirit of God dwelling in Jesus Christ and filling Him with power, and so in His followers—this is the root principle of Christianity.

6. Not "to know the times and seasons." If we had lived before Christ's coming, we would have longed to be prophets, and to have told men that He was coming. But now we have a greater office than the prophets who foretold His coming. We, too, are to be filled with the Holy Ghost. We expect Christ to do the work—"Lord, wilt Thou?" He expects us to do it in the power of the Holy Spirit—"Ye shall receive power." *Power*, not *exousia*, authority, but *dunamis*, spiritual power, dynamite.

Christ's Gospel is a Gospel of Power, spiritual force. Not a new philosophy, not a theory, not merely a revelation, not merely a higher morality, but God in man. This and this only is the essential of Christianity as a conquering power in the world. Christianity began with the Incarnation—God in Man, and this is the continuance of Christianity—God manifested in the flesh, men and women filled with the Spirit of God. Without this nothing avails. Having this everything else will follow.

Conclusion: the Upper Chamber.

A hundred and twenty men and women, no patronage, no endowment, no wealth, earning their living by toil, household duties, and yet they are to begin the conquests of Christianity, to turn the world upside down, until the throne of Cæsar is claimed for Christ. How? Filled with the Holy Spirit. There is no limit to their hopes, for there is no limit to their power. This is Christ's idea of Christianity.

The points to be noted in this chapter read in full are:

1. Entire faithfulness to the thought of God. The preacher is reading God's thought out, not reading his own thought in.

2. The naturalness of the divisions. He does not waste time in trying to comment on *every* word, but fastens unerringly on the essential point.

3. The excellent choice of reference to other Scripture, each reference expanding or illuminating the thought; no reference dragged in for the sake of using it. No mere concordance work.

4. In the full expansion there is not a word too little or too much. It is an admirable example of a clear, easily-remembered and effectual style.

5. The whole bears the mark of a truth intensely believed in by the preacher and full of flame to kindle the souls.

D.—Apologetic Preaching: Analysis and Extract from an Address by the Right Rev. W. C. Magee at the Manchester Church Congress in 1888

When the fixed papers had been read it was seen that Bishop Magee was in the hall, and he was urgently pressed to speak. The following is an analysis, with some extracts given in full, of this brilliant and extempore utterance. It should be read in full in the Congress Report for its balance and beauty, its depth of thought and delicacy of expression, to be appreciated. It is here divided into sections with headings only for the purpose of reference.

Introduction.—I obey the call though unprepared.

I have been wondering how much of these learned arguments the average person will be able to take away.

The unbelief of the day is not only aggressive, it is almost omnipresent. You find it in your club and in your drawing-room. It is chattered to you by the first young gentleman you meet, who may be airing his free thought before he has learned how to think. It is lisped to you sometimes by charming lips, as you sit at the dinner table; it lurks for you in the newspaper, the magazine, and the novel.

How are we parents to train our children so as to save

them from these coming evils? Are you afraid, then, for Christianity? No. But for individual Christians.

Point 1: No Demonstration of Christianity.—Never expect to silence infidelity. "There is no demonstration of Christianity." There are strong probabilities, there are powerful reasons, why we should believe in Christianity. But you cannot get a mathematical demonstration of its truth without turning it from a faith into a science. Christianity is a faith, and faith is "the evidence of things not seen." You must never, therefore, look to hear from anyone a final, complete, and crushing answer to infidelity. And why should you be alarmed at this? Because you cannot answer any objection to your faith, are you therefore to surrender your faith? Imperfect state of knowledge. "Here we know in part and prophesy in part."

1. *First Answer.*—Answer objection thus: What you have to do is to satisfy me that my faith is false; but do you suppose that I shall walk out of my Christian home, the home of my Father in heaven, at your bidding, and then fight my way back to it through every pitfall and every snare you lay in my path?

2. *Second Answer.*—Place opponents face to face with the objections to their systems. Philosophies are so many theories of human life. Christianity is a theory of human life. It sets itself to answer the three great questions which confront humanity in all ages—"Whence come I?" "What am I?" "Whither go I?" The answer of Christianity to the first question is, "From God"; to the second, "A sinner saved by Christ"; and to the third, "To my Father's home in heaven." Confront the infidel with these questions, with the terrible enigmas of life, and if he does not shrink from them in cowardly agnosticism, which is not a philosophy, but a confession of the want of one, he will encounter difficulties respecting his theory harder of solution than any we have in regard to ours. Our contention is not that Christianity solves every difficulty, but solves more now, and gives a better promise of solution hereafter than any other known system.

Point 2: New Evidences.—Pessimism.—"Life is not worth living." Not new. S. Paul: "If in this life we are without hope, we are of all men the most miserable." You, the pessimist, with your unhappy ideas of life, with your troubled and tortured spirit, as you contemplate humanity are a new and

powerful evidence of the truth of Christianity. From whence does this pessimism come? Mark where it comes from. It is not the poor man's, but the rich man's theory of life. The poor man, with the sorrow and trial of his daily life, craves for ideals, and he will grasp at the ideal of the socialist, who promises him happiness in this life, or at the ideal of the Christian, who promises him happiness hereafter. But he will not embrace the ideal of the pessimist. He will not endure that addition to the burden of his daily trials. It is your cultured man, your rich man, your blasé man, the man who has drunk the cup of pleasure to the very dregs until he has nauseated mind and heart, who will tell you that life is not worth living. And as he does so he fulfills the prophetic parable of the prodigal son, who has gone into the far country of godless sensual enjoyment.

Point 3: Present Real Christianity.—The great majority of the arguments of unbelievers are directed not against Christianity, but against some false or imperfect presentation of Christianity.

1. Round about the central fortress of the Christian Faith there grow up in the course of peaceful centuries pleasant suburbs of pious opinions, just as round the central fortress of some city there grow up the pleasant villa homes of men. But when the enemy is in sight, what do the defenders do? They ruthlessly tear down the suburbs, at any cost of pain to the inhabitants, and then the fortress stands out grim and stern and strong in the face of the oncoming enemy. And so it must be with Christianity. Though you may witness the tearing down, now here, now there, of some pleasant place in which your mind found pleasant shelter in times past, do believe that this is but the clearing away of the suburb, and that the citadel is the stronger for it.

2. Remember, too, that we have to deal with men who are counted as our enemies, but who are in reality our brethren, redeemed by the very Christ whom they deny.

3. Remember that it is our duty to present to them, not merely a prepared schedule of Christian doctrines and evidences, but a nobler and better aspect of Christian life. We tell them that our Saviour came to create a better kingdom upon earth. They ask for a proof. Surely the proof should be that the kingdom of Christ among men is a kingdom ruled

by nobler laws and by a mightier power for good than all others set before them. God's present creation. Let them see it springing up in the midst of modern society; let them see His divine kingdom revealing to all men a merciful God, a saving Christ, a sanctifying Spirit; let them see it in your homes and families, your words and deeds, etc.

Point 4: Christian Optimism.—Have you ever thought how strangely and marvelously Christianity is at once the most pessimistic and most optimistic of all the philosophies of life? In one aspect it is essentially pessimistic. What can be more pessimistic from the view of humanity than this, that it was so utterly lost that it needed the Omnipotent to come to its rescue? What can be more optimistic than the thought that the Divinity has allied itself with humanity in order that humanity may be made partakers of the Divine nature? Yes. Christianity is pessimistic. We see that human nature can descend from the glory of a Paul or a John to the foulness of a Whitechapel murderer, and rise to the height of a Father Damien. Between these two extremes who can frame a theory that will fit both? Who can tell us why there is so much of the ape, the tiger, and yet so much of the angel in men? Christianity can tell us. In the redemption and glorification of humanity through Christ humanity has lost itself in Christ as its regenerator.

Peroration.—You, the pessimist, tell me of the sorrow, the suffering, the misery of humanity, and I tell of the time when death shall be destroyed and when sorrow and sighing shall be done away with, and when men will weep no more. You tell me here of mystery and difficulty and perplexity, and I tell you of the time when we shall know even as we are known; doubt and mystery, like sin and sorrow and shame, shall fade away in the white light around the throne on which sits the Lamb that died for mankind. There, in the future, lies the completed optimism of Christianity. Here, in the Christian life, though working feebly and imperfectly as it does, is to be seen the evidence of the truth of Christianity that we may take home to our hearts. Let us strengthen this evidence, each one of us, in our daily Christian life, and meanwhile we can patiently await the time when the day of full unclouded vision shall dawn, and the shadows of our fears and doubts shall flee away for ever.

CHAPTER II

THE PREACHER'S AIM

I.—The Need of an Aim

Before we can profitably discuss the means by which we may hope to become useful preachers, it is necessary to form some definite conception of our end or aim in preaching. For without a clear conception of our end we cannot judge whether the means we adopt in training ourselves for the sacred task which God has laid upon us are the right and the best possible means for attaining our end. It is from the neglect of a clear conception of our end that we lose innumerable opportunities, and that so much preaching can only be described as a tragedy of aimlessness.

II.—Inadequate Ends

We may note two ends which seem inadequate to satisfy the ideal of a Christian preacher:

(*a*) The first is to be found in many books which are written from the Protestant point of view. They boldly declare that the one end of preaching is the salvation of man's soul, that the conversion of the individual soul is the one and only end of preaching. "The aim of the sermon is the salvation of men." Of course, there is an element of truth in this, but it is a truth which needs to be supplemented by another truth, without which the half truth may become wholly false. If the one and only aim of the preacher is the conversion of souls, has he then no message for those who are already converted? Have those who think that they are converted no further need of listening to preaching? Is edification no longer needed? Such an inadequate conception seems to lie at the root of the decay of Protestantism, and its steady deterioration in spiritual values. For if the one and only aim of preaching is the salvation of men, then it is necessary to attract them

to listen, and the preacher's aim soon becomes to fill his church or chapel. Thus an inevitable deterioration takes place in the tone of the preacher's message, for people like to go where they can find a preacher who will acquiesce in their sins and flatter their vanity, or stimulate their jaded emotions by sensational methods. To modify our message in order that we may attract and please man is to betray the preacher's commission, which is to preach the Word of God, "whether they will hear or whether they will forbear."

(*b*) In contrast with the mere individualistic aim of Protestant preaching, we may place the other extreme of mere submission—the ecclesiastical dogmatism which assures salvation to those who submit to the Church. If the conversion of the individual soul to a living and intelligent response to the Church's teaching is neglected, is there not a peril of the Church becoming a stagnant apathetic body of persons who have never taken the trouble personally to appropriate the Faith which they profess to believe? May not such preachers incur the condemnation of our Lord: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is become so ye make him twofold more a son of hell than yourselves?" (S. Matt. xxiii. 15).

History seems to condemn both these inadequate ends—the merely individualistic, and the merely corporate. For souls who profess to be "converted" have often nourished a repulsive spiritual selfishness in a pietism which has been tolerant of the grossest social iniquity, while the over-emphasis of the corporate aspect of religion has tended to paralyze the Church by substituting conformity for holiness.

If we turn to the record of our Lord's preaching we find the harmonization of these two aims. For He came preaching the Gospel of the kingdom, and the need of repentance. "Now after that John was delivered up, Jesus came into Galilee preaching the Gospel of God and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the Gospel' " (S. Mark i. 14).

III.—The Heavenly Places

1. The Union of Corporate and Individual.—In this Gospel, which unites the corporate and the individual, the kingdom which demands a moral and spiritual response, the salvation from self which can only be won by willingly losing the individual life in the larger self of a Divine Fellowship, we find the solution of that problem which meets us on every plane of thought—how to harmonize the best interests of the individual with the needs of corporate life. Rightly to grasp this truth is so vital to a preacher that it is necessary to dwell for the moment on this subject. In our search for truth it seems that every branch of study and department of thought finds it difficult to transcend that dualism which fails fully to satisfy the soul, and yet which is the farthest point to which reason can conduct us. But in God we find the unification of this dualism and the full satisfaction of our nature; and in the heavenly places,[1] in fellowship with God, we find the unity of life, the home of reality, the shrine of absolute values, and the rock upon which the whole edifice of our thinking may be firmly built. In this fellowship with God in the heavenly places —philosophy no longer oscillates between finding reality in subject or in the object alone—reality is in relationship, in the relationship of subject to object—*i.e.*, in the heavenly places. Here on earth the deepest truths have to be expressed in paradox: there, in the heavenly places, is the vision of the whole. Metaphysics having won its way by the light of reason to a dualism of being and in substance,[2] lifts up its heart, and finds their unity in God.

2. Absolute Values.—The true artist passionably disclaims the utilitarian and the merely hedonistic explanation of beauty, refuses to recognize either the profiteer or the sensualist as the inspiration of his genius, and, lifting up his eyes, finds beauty to be the very radiance of the face of God. The scientist cannot tell us why the truth is to be preferred to what is false, and yet consecrates a lifetime of strenuous labor to the revelation of truth, which is enthroned in heav-

[1] Of course "places" does not occur in S. Paul's phrase, nor does it represent his meaning, as it implies space and locality. "The heavenlies" suggest states, spheres, conditions, circles of being; but "places" seems best for conventional use.

[2] See H. H. Slesser's "The Nature of Being," a study in ontology.

enly places in the Person of Christ, Who is the Way, the Truth, and the Life.

So the saint cannot demonstrate his values, and yet knows that the good is the very life of his living, and love the very breath of his soul.

In the kingdom of heaven everything that has absolute value—the good, the beautiful, and the true, the ideal of the saint and artist and scholar, every thought of love, every word of kindness, every deed of self-sacrifice, the splendor of chivalry, the heroism of patient endurance, the courage of faith which stakes its life upon its highest impulse, the humility of the poor in spirit—find their home.

The good, the beautiful, and the true are not like lovely flowers, which for a moment crown the upward striving of human effort and desire, and then fade away. They are, as seen by us, the manifestation in time of that which has its home and birthplace in eternity, the manifestation in space of that which knows no limit, the immortal whispering hope to a perishing world, the Real revealing itself in glimpses of the heavenly vision amidst the changing shadows of a transitory world. The angel's whisper to a maiden's heart, the angels' song upon the hills of Bethlehem, which have won from the ages an eternal echo, belong to the real and abiding world, the world of wills, while the sights and sounds which assail our senses belong to the transitory, ever-changing world which is for ever passing away.

IV.—The Sacramental Principle

Man is a being who lives at the same moment on two planes of existence. His birthplace and his home is in the world of wills (the heavenly places); his school and pilgrimage and battlefield, where he is to make his soul, is in the world of the phenomenal, the world of appearances. Made of the dust of the earth and the breath of God, by his body he belongs to the animal creation, and inherits from them many of the instincts, impulses, passions, emotions, and desires which have survived the process of evolution; by his soul, in his power to think and will and love, he is made in the image of God. By his body he belongs to the things of time; by his soul to the things of eternity. By his body he is confined to the things of space; by his soul he can play about in infinity. By his

body, mortal, by his soul, immortal, he is a being of a twofold nature, having within him both the capacities of an animal and the possibilities of a god; and the battle of his life is to determine whether the beast within him shall tear to pieces the God Who has made his heart His home, or whether the God within him shall subdue and reign over the beast.

V.—A Twofold Message

So the preacher's aim will be twofold, the coming of the kingdom by the salvation of the soul, the glory of God by the conversion of man, to awaken the God within man by the revelation of the God transcendent, to subdue the natural by the manifestation of the supernatural. But the kingdom and the glory must take precedence if he is to preach the Gospel as our Lord delivered it. "Hallowed be Thy name, Thy kingdom come, Thy will be done—for Thine is the kingdom, the power, and the glory, for ever and ever. Amen." The Word he is to preach is with God before He mingles with men. "In the beginning was the Word, and the Word was with God, and the Word was God," comes before the proclamation of the Gospel; "the Word was made flesh and dwelt among us." The first aim of the preacher will be by every means, by prayer and penitence, meditation and contemplation, by sacrament and sacrifice, to receive the Word from God. He will try in obedience to our Lord's command, "As My Father has sent Me, even so send I you," to be able to echo our dear Lord's own words about His teaching: "I speak not from Myself: but the Father abiding in Me doeth His works" (S. John xiv. 10); "As the Father taught Me, I speak these things" (S. John viii. 28).

He must try so to preach that when he offers his sermon to God after its delivery, and his life to God when his time has come, he may be able to say with the confession of his sins: "For I spake not from myself; but the Father which sent me, He hath given me a commandment what I should say, and what I should speak. For the words which thou gavest me I have given unto them" (S. John xii. 49; xvii. 8).

No preaching will be of abiding power which is not drawn from the very heart of God; and no word which is thus drawn from the heart of God will lack power, according to the

angel's message: "No word from God shall be void of power" (S. Luke i. 37).

VI.—The Gospel of the Kingdom

We have, then, a vision of the two worlds, the world of wills and the world of the phenomenal, a real world of abiding and eternal values in the heavenly places precipitating itself, as it were, into the world of the phenomenal, and seen under the conditions of time and space, which will enable us better to appreciate the nature of the Gospel. As preached by our Lord, it was a proclamation of the kingdom of God which demanded a response from man. Man is everywhere and always a response. The lungs do not create the air they breathe; they respond to it. The eye does not create the light which enables it to see; the light plays upon sensitive cells till these gradually, under God's influence, associate themselves into an organ of vision. The Church does not create the Gospel it proclaims; God plays upon sensitive souls until they gradually organize themselves, under His influence and instruction, into a Fellowship of the Divine Life, the Body of Christ, the organ of His Spirit, for the redemption of the world. The heart does not create its God, but responds with joy to the Divine call.

It was, indeed, "for us men and for our salvation" that the Son of God became man. But what is this salvation? Is it not to be saved from our sins? And what is sin but selfishness? And how can we be saved from selfishness except by incorporation into the Divine Fellowhip? This fellowship with God is first of all, in the heavenly places, where we mingle with patriarch and prophet, with virgin and martyr, with saint and angel. But in the world of the phenomenal where we have to make our souls under the conditions of time and space, God, on the day of Pentecost, gave birth to the Holy Catholic Church, to be His agent for the redemption of the world, and the coming of His kingdom.

If preaching is to regain its power, it is, then, of supreme importance to revise our aim.

If we take for our motive the angel's song, "Glory to God in the highest, and on earth peace to men of good will," if we echo the message of Christ, "Repent ye for the kingdom of

heaven is at hand," we may hope to escape from that serious degradation of the Gospel which has robbed much modern preaching of its power. Dean Inge emphasizes this need of other-worldliness in an address partly reproduced in the *Guardian*, November 8, 1908:

"The Professor drew attention to the acute secularizing of the Christian hope as shown by the practical disappearance of 'the other world' from the sermons and writings of those who are most in touch with the thought and aspirations of our contemporaries. The Gospel has never been so preached before. From the time of the first martyrs to our own day the Christian has always felt that this world is not his home. His eyes have been fixed on the curtain which hangs between us and the Beyond, through which—as he believes—stream forth broken rays of a purer light than ever came from the sun. In all the changes and chances of mortal life he looked for the city that hath foundations whose builder and maker is God. He has enriched his mental pictures of this glorious home with all the fairest and noblest images that he could find in the world of time and space, and he has prayed every day that he may at last be admitted to the never-ending companionship of saints and angels in that eternal world and to the beatific vision of God Himself, whom those only can see who have been made like Him in holiness. And along with those hopes he has been haunted by the horror of perpetual exile from the presence of God—a doom so dreadful that not even by recalling all the ingenuities of human cruelty can we realize one tithe of the suffering that the soul must endure when it knows what it has lost. The only reality which belongs to this present life lies in the mysterious facts that temporal acts have eternal issues—that the purposes of God and the irrevocable destiny of men and women are being worked out on this shifting stage. This conception of Christianity is shown to be beyond all question that which Jesus Christ Himself requires.

"The essence of Christianity is a transvaluation of all values in the light of our Divine sonship and heavenly citizenship. The first Christians were accused of turning the world upside down; and this is just what the teaching of Christ does if the average man sees the world right side up. The things that are seen are temporal, fugitive, relatively unreal:

the things that are not seen are eternal, real in their changeless activity and inexhaustible fullness of meaning. Our Saviour lived Himself in the presence of these timeless realities—and so living, He knew that the only thing that matters in this world is the life or soul, which is here on its trial passing through its earthly pilgrimage toward weal or woe."

This other-worldliness is false and mischievous if it be merely "futurist," the promise of a future home, but true and vital if believed as a living present reality, the shrine of our ideal, the home where we abide in communion with the Word before we dare to preach Him, and the source from which, while preaching, we draw all our strength.

When once this aim—the glory of God by the salvation of man—has been thoroughly accepted, it will profoundly affect the whole life and work of a preacher. It will purify his motive and save him from that vanity which makes us seek *our own* glory. It will correct that tendency of some preachers, who are very sensitive to the thoughts of others, to draw all their inspiration from their audience, and thus to present to their hearers a God Who is made in their own image. It will preserve truth from that timidity which robs it of its force by skillfully accommodating it to the imperious passion or unreasoning prejudices of the particular congregation, or to the interests of the passing moment. The special disease of a sinful soul, and the leading characteristic of a scientific age is that man becomes hopelessly ego-centric. His whole thought centers round himself and his subjective broodings. A true conversion means that an ego-centric man becomes theo-centric. The center of his life is shifted from self to God. Whereas, before his conversion, he, his own will and purpose, his likes and dislikes, his thoughts and feelings, were the center of his life, while God was afar off on the circumference; after his conversion he has become theo-centric—God is the center of his life, God's will his only purpose, God's presence his joy, and God's love his life. God is the center round Whom his thoughts and affections gather. A preaching which has the glory of God for its motive will reflect that glory in its message, and will be more free from those self-regarding tendencies which mark the sermons of those who give priority to the salvation of man. For it is to be noted that

in the record of our Saviour's teaching He said so little about man's salvation, except that, "Whosoever would save his life shall lose it: and whoever shall lose his life for My sake and the Gospel's sake shall save it" (S. Mark viii. 35): while His whole teaching rang with a passionate enthusiasm for the kingdom.

By giving the glory of God the priority in our preaching we have the best guarantee of preserving the proportion of the Faith, and of being preserved from becoming "obsessed by the tyranny of the ephemeral," which concentrates excessive attention on the affairs of the passing moment, or the latest movement of the modern mind, which is generally out of date by the time that it is formulated. It preserves the proportion of the Faith because God is the whole and the individual soul is only a part, a unit which can only realize itself by losing itself in the larger life of fellowship. The root of sin to-day is sectionalism, or abstraction—*i.e.*, the habit of divorcing things which God has joined together. So we find in religion the material divorced from the spiritual, the body from the soul; in economics, wealth divorced from work, and work from worship, and labor-force from the laborer; in study, science divorced from philosophy, thought from feeling, the head from the heart, study from prayer, and intellectual knowledge from mystic vision. The result is chaos in every department of man's life, the spiritual, mental, moral, political, and economic. The one need of our age is some unifying principle; and this can only be found in enthroning God as supreme over the whole life of man. The Catholic Faith, which places God first and claims the allegiance of the whole of man's nature, can alone be the full Atonement, making man "at one" with himself by first making him at one with God.

VII.—The Gospel of the King

We have seen that the Gospel of the kingdom was the keynote of all the teaching of our Lord. It was the first utterance of His public ministry (S. Mark i. 14), and the last subject of His instructions to His Apostles when, after His resurrection, "He appeared unto them by the space of forty days, speaking the things concerning the kingdom of God" (Acts i. 3). This was the burden of all His teaching, the keynote of that prayer which tunes Christian worship into

harmony with the will of God. "Thy kingdom come, Thy will be done," the meaning of every parable, the flaming enthusiasm which inspired His sacrificial life, and the motive which inspired Him in His eager desire to crown a life of sacrifice with the sacrificial death upon the cross.

But it will lead to a fatal error if we preach the kingdom and ignore the King.

1. An Inadequate Conception of Christ.—In the revived enthusiasm for the Gospel of the kingdom there is a tendency among scholars to treat our Lord merely as the prophet of the kingdom—the greatest of all prophets, the most divine of teachers, the highest product of the human race, the best example of humanity possessed by God, a son of God indeed, the most God-illuminated and God-possessed of men. Of course, all this is true, but it is utterly inadequate. It is true, for if, and when, the only-begotten Son of God *does* personally enter the world of the phenomenal by incarnation, when God, the Eternal and Infinite, *is* manifested under the conditions of time and space, He will naturally appear as the best of men, the greatest of the prophets, the most divine of teachers. This is all that historical criticism *can* tell us; for, as with all science, it is a "flesh and blood" method of discovery, not a revelation; not an experience, but only the partial and imperfect analysis of an experience, a method which is capable of describing to us how the heart of man has sought for God, but is incapable of telling us how the Heart of God seeks for man. So we shall reject as utterly inadequate this teaching of a little group of Sadducees in our universities, who seem to have little or no experience of the saving power of the Gospel, the conception of Christ as *merely* the greatest of teachers, differing from us not in kind, but only in degree; the crude idea that we can substitute "believe Christ" for "believe in Christ," substitute "believe what He teaches you" for "surrender yourself to Him by faith, that you may be one with Him, that He may dwell in you, and you in Him." Just as Gibbon's shallow sneer that Christendom had been split in fragments by a diphthong was met by reminding him that there is only the difference of one letter between the statements "There is one God" and "There is no God," so we say, answer the merely naturalistic teachers that there is a world of difference between the teaching that "Christ is only a begotten

son of God," and the Catholic Faith that "Christ is the only-begotten Son of God."

The attempt to reconstruct a Jesus of history from the Synoptic Gospels and to substitute the appreciation of a great teacher for the worship of the Son of God, to treat our Lord as the herald of the Gospel instead of its content, to present Him as the prophet of the kingdom of God while they ignore His claim to be King, cannot be said to be based on genuine historical criticism. It seems rather to be inspired by a desire to fit facts into a preconceived naturalistic mechanical theory of the universe, and to ignore considerations which will make this theory untenable.

It is a very serious violation of historical truthfulness to separate the Gospels from the Fellowship for which they were written; to treat them as though they were the first presentation of Christ to Christians, when it is highly probable that the earliest Gospel was not written till all S. Paul's letters (except the Pastoral Epistles) were in circulation; to treat them as though they were the only material from which the first Christians could draw their conception of Christ, when it is well known that none would have access to them or hear them read until they had been instructed in the tradition and admitted by Holy Baptism into the Fellowship of the Catholic Church; to ignore the fact that instruction in the Creed, as expressed in S. Paul's Epistles, was the original basis of their acceptance of Christ, and that the Gospels were written as a commentary on that Creed in which they had already been instructed. This method of treatment seems to be unscientific, and to have no claim to serious attention. The method, "Here are three books, see what sort of a Christ you can reconstruct from them for yourself," is unhistorical and unscientific. The historical method is—"Here are three books which were written to preserve the memory of the earthly life of Him whom you have learned to love and worship as the Son of God."

2. The Essence of the Gospel.—As priests of the Holy Catholic Church we are not commissioned to preach the uncertain and ever-changing theories of the modern mind. Our commission is to be faithful witnesses to the Faith once for all delivered to the saints, the supernatural Gospel of the love of God for man. The essence of the Gospel is that "God so loved the world, that He gave His only-begotten Son, that

whosoever believeth on Him should not perish, but have eternal life" (S. John iii. 16). The preacher's aim will be so to present this truth as to awaken this belief in every soul to whom he speaks. His aim is not merely the manifestation of this truth, but *the manifestation of it in such a way* that it evokes the response of faith and accomplishes the union of life with life, the union of God and man. Thus the Apostles preached in the synagogue at Iconium, where they "so spake that a great multitude, both of Jews and Greeks, believed" (Acts xiv. 1). To believe in the Son of God is to yield ourself to Him with utter self-surrender. This is the act of faith which the Christian preacher must try to evoke. It is an action of the whole person moving Godward in entire self-surrender to meet the self-bestowal of God in Christ. This act of faith has in it an element of emotional appreciation, of intellectual assent, of spiritual perception and moral courage, the courage to stake one's life upon one's highest impulse. The preacher's aim, then, will be so to instruct the mind, to inflame the heart, and to move the will of those who hear him, that each soul will accept Christ as the only-begotten Son of God, to whom the Father has given the kingdom.

3. Believing in Christ.—If our preaching is faithfully to reproduce the tradition of the Apostles' preaching, and if we are to preserve the proportion of the Faith, we must not allow ourselves to be misled by modern uses of such phrases as "preaching Christ" or "believing in Christ," for they have been given a somewhat narrow and perverted meaning. We may gather from S. Paul's Epistles what Christ really meant to him and to those to whom he preached. This meaning may be classified under five headings. But many misunderstandings arise from the exclusive method in theology, the attempt so to insist on one aspect of our Lord's person or ministry as to exclude other aspects, to believe so intensely that He is the Son of Man that one loses faith in His Deity, or, on the other hand, to believe so loyally that He is the Son of God that one undervalues the truth of His perfect humanity, an emphasis on one aspect which destroys the proportion of the Faith.

We may be preserved from the disasters of the exclusive method of holding any truth if we accustom ourselves to the free use of the method of concentric circles.

4. The Method of Concentric Circles.—When we

meditate upon our own life we find that we live at the same moment in many concentric circles of relationship, responsibility, and experience.

We think or believe that we are persons. But this is a pure act of faith incapable of proof, a mere axiom of thought, a mere postulate of intercourse. We believe that amidst the vast mysteries of light and darkness which surround us there is an "ego" which may be compared to the nucleus in the cell, a center which draws from the unfathomable depths of infinite mystery the material for self-reflection. So great are the mysteries which veil man's nature that it is probable we shall never know ourselves until we see God face to face, and know even as we are known. From this central mystery of the unknown we move to a wider circle, and know ourselves better when we see ourselves in relationship to our family—loving one another—bearing one another's burdens—feeling mutually responsible for one another. Beyond the circle of the family is the larger circle of the town, and, beyond this, of our nation, our Empire, the human race, and the whole universe. By the selective power of attention man is capable of creating for himself a universe of thought and values of many different kinds, as he chooses to fasten his attention on his home, or business, or sport, or study, or art. So we see the life of man expanding from a center unknown and apparently unknowable, in ever-widening concentric circles, until the one is all and the all is one. To meet this mysterious human complex the Catholic Faith offers us a Christ who may be known by the same method of concentric circles.

(i.) *The Cosmic.*—Beginning in the unfathomable mysteries of the infinite and eternal, where knowledge cannot penetrate and love alone can know, the Word of God issues forth from the light unapproachable in which He dwells in the act of creation, what we may call the cosmic circle, or plane of ordered being. So S. John sees Him the eternal co-existent Son, by whom all things were made. "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was not anything made that hath been made. In Him was life, and the life was the light of men" (S. John i. 1). S. Paul bears the same witness: "All things have been created through Him and unto Him; and

He is before all things, and in Him all things consist" (Col. i. 17). That word "consist," or "hold together," is of peculiar significance for this age, when human society is disintegrating and falling asunder from lack of faith in God. So our first vision of Him whom we are to preach is in the cosmic circle of the ordered universe.

(ii.) *The Historical.*—Then we may move from the cosmic aspect of our Lord's personality to the historical manifestation. At the Incarnation the God who from the beginning was in every man, "the light which lighteth every man coming into the world," comes outside man, as it were, and moves across the stage of history. He who from the beginning was in the world of wills now enters into the world of the phenomenal, and the eternal and infinite is manifested in the terms of time and space. "The life was manifested, and we have seen and bear witness and declare unto you the life, the eternal life, which was with the Father and was manifested unto us." "The Word became flesh, and dwelt among us." "God sending His own Son in the likeness of sinful flesh" (Rom. viii. 3). "God sent forth His Son born of a woman" (Gal. iv. 4). "The Son of God, who loved me and gave Himself for me" (Gal. ii. 20). In this sphere of the phenomenal science is the legitimate method of ascertaining facts, or things done, though it has no right to deal with truths or values. It is not experience, but the necessarily imperfect analysis of experience; reverent historical criticism is the best we can do with a very imperfect instrument, working on inadequate material.

(iii.) *The Ecclesiastical.*—Around the same center there is another circle—the life of our Lord in His Church. This, we may remind ourselves, is essential, not accidental. The Incarnation assures us that God reveals Himself in man, and in Christ we believe we have the perfect revelation of God. "For in Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9). But while we thankfully recognize that in Him we "are made full," that Christ, and He alone, abundantly satisfies all our needs, experience does not encourage us to believe that any merely human being can by himself fully manifest God to others. Every saint reproduces something of the life of Christ and manifests something of God. But by us men God can be fully manifested only in fellowship, not merely by isolated individuals. So in the circle of the ecclesi-

astical we may know our Lord made manifest in His Body, the Church, "That ye also may have fellowship with us: yea, and our fellowship is with the Father and with His Son Jesus Christ." It has possibly been this mistake of individualism which accounts for the failure of much of our missionary work, that we have relied on the single worker by word of mouth to manifest the life of God, which can only be fully manifested corporately in a fellowship. In the ecclesiastical circle, again, historical criticism has a place, for the Church is partly manifested in the phenomenal. But since the Catholic Church is to so great an extent in the heavenly places, it requires some mystic power to appreciate its values; and it is doubtful whether anyone can form any sound judgment on any fellowship from outside that fellowship itself. The mere onlooker at the Christian life may be thoroughly equipped in scientific method, but may miss the mark as entirely as a foreign visitor who cannot speak our language may misunderstand every value, if for a few hours he watches our family life.

(iv.) *The Sacramental.*—In the circle of the sacramental life of our Lord we have recapitulated many of the values which come to us in the other circles, none of which, of course, are exclusive; all are interpenetrative as well as concentric. So, when by symbol truth and reality are freed from the restraining and misleading tyranny of words, we find our soul moving freely through all the circles, either in succession or at once. Here at the altar in the Holy Eucharist, Creation, Incarnation, Redemption, Ascension, and Indwelling, all the concurrent processes of the life of Christ, the Godhead and the Manhood, the cosmic, historical, ecclesiastical, and mystical circles are all centered in the Holy Mysteries. The sacraments, by uplifting the material universe on to the plane of the spiritual, and by evoking the interior by the appeal of the external; by the interplay of relationship of subject with object, wherein lies reality; by uniting the condescension of God with the aspiration of man; by concentrating thought and feeling in action, and so centralizing religion in the activities of the will of God and man; by providing localization for the infinite, and time for the eternal; give to us just those axioms which reason demands and religion requires if the life of man is not to swing indeterminate amidst the opposing mysteries of light and darkness. They steady the mystical on the

firm rock of the historical. They transfigure the historical with that cloud of mystery in which alone facts can be seen as they truly are. They correct the emotional by emphasizing the volitional. So the life which was with the Father and was manifested to men, lives on in the fellowship of His love, and His words and deeds win from the ages an eternal echo in the sacramental life of the Church.

(v.) *The Mystical.*—In this circle the individual finds within him a deeper reality of that self in the life of Christ within him, which is the very basis and truth of his human nature, his true self. "I live; yet not I, but Christ liveth in me" (Gal. ii. 20). Just as the history of the whole world-process of evolution is recapitulated in each individual, and every individual is a microcosm of the universe, so in each soul the life of Christ is reproduced in all its spiritual values. The Son of God, who is love, is born in the soul, lives, teaches, is tempted, accused, betrayed, deserted, tormented, spat upon, crucified by sin, buried in indifference, rises again in repentance, ascends on the wings of every aspiration, and makes the soul at one with God. Probably, to many, such words may seem to be merely symbolical or metaphorical, an unreal application to the soul of figures which have been really seen upon the stage of history. This challenge to mystical experience will explain why the method of concentric circles is recommended. For the mystic may answer the mere historian by saying that these figures which man thinks he sees on the stage of history are only concepts of the mind, and have no greater claim to reality than the state which the mystic thinks he experiences. Philosophy cannot turn the solipsist out of his solitary castle as long as he chooses to stay in it. It can only avoid him. It does not seem probable that man's unassisted reason can ever arrive at full knowledge of reality, or of personal identity, by merely logical methods. But for the Christian who believes in revelation, that God has the power and the will to unveil Himself, that He has done so fully in the Incarnation of His only-begotten Son our Lord Jesus Christ, and that in the writings of S. John and S. Paul we have the true record of the values of our Lord; the Christian who believes in this revelation has a rational basis for his interpretation of the universe. He does not deny reality to any experience. He believes in degrees of reality. At one time or an-

other he moves more happily in one or other of the concentric circles of reality, according to the tone of his spirit. He passes readily from one circle to another, believing that the one certainty is that the one life of God interpenetrates the whole. He believes finality is to be found in this interpenetrating love, which is God. "I in them and Thou in Me, that they may be perfected into one," is his principle of unity and finality.

So when we say that the preacher's aim must be faithfully to preach Christ to the people we mean Christ in His fullness as the full and perfect revelation of God and Man. Such a preaching of Christ will not be sectional. Our Lord is not merely the Saviour of the individual soul. He is also the Saviour of society, the Redeemer of the race. Christ is not merely a prophet or teacher, as though God were only an idea, and as though truth came only by vision. God is energy. God acts and manifests Himself in deed, as well as in truth. God's action in giving His only-begotten Son for us men and for our salvation is that which alone can manifest His true nature. For it gives us the true and perfect interpretation of love. Love is now seen to be not merely an idea, or a sentiment. Its very essence is will, which moves outward in energetic self-bestowal and self-sacrifice. Self-sacrificing love is seen to be no longer a mere sentiment, or an emotion, or something which God demands of man. Its sanction is no longer to be found merely in the romantic generosity of the hero who stakes his all upon his highest. Self-sacrifice is first in the heart of God before He demands it of man as the only possible way to self-realization. The Cross of Christ is now seen to be, not a disaster on the plane of history, but the ground plan of the universe, the manifestation in time of an eternal verity, the all-penetrating, all-embracing law of life because it is the law of love. And to love is to live: there is no other life. Man's need of God's redemption cannot be better expressed than in the following passage from Behrends' "Need of Redemption," p. 49:

"Man needs Divine redemption. Something must be done for him. Humanity must be rescued by the hand of God, as well as startled by His voice, and welcomed to His heart. It must be born from above. Its prison doors must be broken, checked and reversed in the prisoner's veins. Reformation

will not answer; it only administers anodynes, whose only effect is to retard for a season the inevitable collapse. Socrates did not save Greece: the Stoics did not save Rome: Confucius and Sakya-Monni have not saved China and India. Ethical injunctions will not save man: the experiment has been widely tried and has always been a sad and conspicuous failure. Humanity needs a Redeemer, an historical and personal descent of the living God into the stream of its poisoned life, if that life is to be cleansed and sweetened. And this is the burden of the Gospel, that God was in Christ reconciling the world unto Himself. That was more than the republication of the moral law. It was more than the revelation of God's universal Fatherhood. Love wins and conquers *by what it does,* not by what it says; and the glad tiding of the New Testament are in what Jesus Christ did for men, and in the abiding energy of that work. The pierced Hands are no myth, the broken Heart is no accident, the open grave is no poetic fancy. They reveal much; they have achieved and are achieving more. The air is not more indispensable to physical life than is Jesus Christ to man's redemption."

We may, then, sum up the preacher's aim thus: So in word and deed, by the power of the Holy Spirit, to preach the love of God, revealed by His gift of His only-begotten Son Jesus Christ to be the Saviour of the world, that men will accept Christ as their Saviour and Redeemer, their Lord and God, and will meet God's majestic self-sacrifice by their own entire self-surrender, a self-surrender which will enable the Holy Spirit to take entire possession of them, and bind them together into one in the Fellowship of the Holy Ghost, the Communion of Saints, the Holy Catholic Church.

ILLUSTRATIVE MATTER

Extract from the "Aim of Preaching," by Behrends

P. 44: "In a word, the historical triumph of Christianity is the immediate and practical result designed by the preaching of the Gospel. We make the world's evangelization, the disciplining of all nations, incidental and subordinate; it is in reality supreme and exclusive. The present prosaic earth is the territory which we are summoned to subdue to the obedience

of Jesus Christ. Here where sin threw down the gauge of battle and made man an exile from paradise, the conflict is to be fought out to its bitter end, until Eden comes back with a fairer and a perennial beauty. What Socialism blindly aims at through revolutionary and anarchical measures, Christianity is fitted and destined to accomplish for man. The cry of the poor is to be answered. Every burden is to be loosed, every yoke of oppression is to be broken. Ignorance is to be supplanted by the wisdom whose beginning is the fear of the Lord. Drunkenness is to be exterminated and Sabbath desecration is to cease. The monster of lust is to be cast into the bottomless pit. The meek are to inherit the earth. The idolatries and cruelties of Paganism are to be swept away. And all this is to be done not by repressive and primitive legislation, but by the expansive and conquering energy of the Holy Ghost, entering into individual souls through faith in Jesus Christ, as He is revealed in the Gospel. Beyond it lie the day of judgment and the eternal years with their unfolding story which God has reserved to Himself. The philosophy of mortal history is all that has been disclosed to us. . . . Whatever mighty results the volume of the future may contain, the introductory chapter concerns the present conquest of humanity to righteousness, until the wilderness shall blossom as the rose, and the lion and the lamb shall lie down in peace together. Earth is the battleground of the eternities, and moral forces are to determine the issue of the encounter.

"This conception makes the Christian pulpit a living, burning, perpetual need. . . . This, then, I conceive to be the Scriptural theory of the Christian preacher's vocation, the Divine philosophy of his commission, the reconstruction of humanity, the historical triumph of Christianity in all the earth."

The Eternal "Now," by Behrends

P. 52: "The present moment is all that has reality, and time and eternity are only different phases of the NOW. 'The things that are seen are temporal, the things that are not seen are eternal.' And everywhere, at every moment, the seen and the unseen confront us. They meet in our composite personality: the visible body is temporal, the invisible soul is eternal. They balance and interpenetrate each other in what we call the universe; so far as it is visible it is temporal and changing,

but its invisible energy as rooted in the will of the Living God, is immutable, constant, eternal. That is the Pauline distinction, and it embodies the profoundest philosophy. He does not say that the visible is unreal, nor does he say that the invisible is ideal; he is neither an idealist nor a materialist. The visible and the invisible are equally real. Paul speaks as a natural dualist. But the invisible is the root of the visible. It is the immutable, constant, eternal principle of the changing and transient. Wherever the invisible is there is the eternal: and if there be an omnipresent, invisible God, eternity is condensed into every flying minute. Every conscious responsible soul holds the awful secret in its grasp. In virtue of its constitutional relationship to God, and in virtue of its natural sonship, its present attitude and action are invested with eternal significance. Immortality is not eliminated, but is traced to its living root, in the invisible spirit, and eternity shows its majestic face behind the thin veil of time.

"The future has no dignity which does not fill each passing hour, and eternity is the pulse, the throbbing heart of time.

"It seems to me that this theory of preaching unites the evangelistic and evolutionary conceptions in a higher single comprehensive formula. It agrees with the evangelistic in recognizing the world as a lost world, as dead in trespasses and sins, so exposed to imminent and eternal judgment, as summoned in these last days to immediate repentance, and requiring that renewing and sanctifying energy of the Holy Spirit which is connected with an obedient faith in the Gospel, for its rescue. It does not ignore the individual in the universality of its outlook. It accentuates personal responsibility, it paints sin in its darkest colours. It maintains the majesty of moral law. It knows only Christ and Him crucified as the sinner's hope of pardon and purity. It addresses each man as an immortal being, and invests every moral choice with eternal significance. It does not soothe with unfounded hopes. It urges to immediate and decisive action. On the other hand, it agrees with the evolutional or educational theory of the sermon by recognizing that the Incarnation was an historical crisis, that the Resurrection was an historical victory, and the mediatorial reign of Jesus Christ is an historical process. The present life of man is to be sanctified and sweetened, and the whole earth is to be made the abode of piety and peace."

CHAPTER III

THE PREACHER'S LIFE

The preacher is a dispenser of the Word of God, an ambassador of the King of kings, a chosen agent whom God has selected as one through whom He will communicate Himself to men.

The preaching of the Word of God can never be mechanical. It is always co-operative. The efficacy of the sacraments is not dependent on the sanctity of the priest, nor hindered by his unworthiness. They are divine acts and mystic symbols which were ordained by Christ Himself, and by which, in the power of the Holy Spirit, our Great High Priest forever ministers to men and incorporates them into His Divine Humanity. Now a symbol liberates, while a word confines. Words are the strait-waistcoats of thoughts. They are very imperfect means of communication. They constantly change their meaning from age to age. They mean one thing to the man who speaks and often quite another thing to the man who hears. They limit and confine. They are seldom able, even in skillful combination, to incarnate the whole of a thought or an idea. They fail altogether whenever thought or feeling is lofty or profound: so that in the most sublime or intense moments of love, of ecstasy, of anger, or of fear, a man is dumb. Words fail him. They cannot express, or incarnate, the most intense passion of the soul. On the other hand, symbols liberate the soul. At the Holy Eucharist every soul is set free by symbols to hold communion with God in the fullest liberty. Unhindered by the limitation of a preacher's mind each soul can bring the best he has of love and adoration, and receive all he needs from the inexhaustible treasury of the heart of God. So the preacher is an artist who has to express himself in a most imperfect medium, through the defective mechanism of an imper-

fect brain and nervous system, and through the still more imperfect material of such words as he can at the time employ. This must not discourage him. But it must impress him with the duty of doing his utmost to make the best use, as far as in him lies, of an imperfect medium and instrument.

Since words, if they be true words, are a partial incarnation of personality it is obvious that the character of a preacher will go far to give weight and power to his words, and that a call to preach in God's name is a call to sanctity. It would be impossible to deal fully here with the whole subject of sanctification. All we can attempt to do is to emphasize those virtues, or talents, or qualities, which the preacher should try to win and cultivate.

I.—Entire Consecration

As man reveals himself to other men by a threefold incarnation in thought, word, and deed, so God by the divine necessity of our nature can only reveal Himself to us in thought, word, and deed. We know so little of telepathy that we must speak of it with cautious reserve. But there seems to be much to encourage us to believe that when our thought is incarnate in a mental image and embodied in a passion to communicate itself to others, when it is concentrated and energized by will, it may be able to touch some soul which is in sympathy with it before it finds expression in words. So God communicated Himself to the souls who were spiritually sensitive, the prophets. His Wisdom "remaining in herself reneweth all things: and from generation to generation passing into holy souls, she maketh men friends of God and prophets" (Wisd. vii. 27). The preacher, then, will realize the possibility, some would say with deep conviction the certainty, that his inner life of thought, even before it becomes incarnate in word or deed, will communicate itself to some, if not to all, of those who attend his ministrations. If his word is to be indeed the Word of God he will attend with fervent love to the purification of the very springs of character in heart and mind and will. He will seek with eager care that He "to whom all hearts are open, all desires known, and from whom no secrets are hid," may never see an unworthy thought nourished in the brain, never see an unclean vision defiling the imagination, or a low

motive enervating the will, and weakening its entire consecration.

Did God indeed call you to preach His Word? Is He willing to entrust His Word to you, and will you not try to be worthy of so high a calling? He does not ask of you great learning, nor lofty gifts of eloquence. He knows what you are, and what you have to offer: and He will not despise your little offering, if it be indeed your best. Can you be content to offer Him less than the best you can be, and do? The ordinary daily life of our Lady, the spirit with which she did her daily duties, her intercourse with her neighbors, her prayers and aspirations, her entire consecration to Him and to His will, were seen by God with approval before He sent His angel to announce to her that overshadowing of His "Power from on high" by which the Word of God was conceived in her womb. So if God sees in you a sincere effort after entire consecration, a fervent love for Him, a pure intention for His glory in all you do and say, you will find favor in His sight; and, by the overshadowing of the Holy Spirit, that word will be conceived in your heart which will awaken the angels' song, and win the hearts of men.

II.—Sincerity

Under this general heading we may include all that is meant by *alethinos* in Greek, or *integer* in Latin, a character which is true, genuine, real, upright.

It is a principle of the Incarnation that God reveals Himself in human life. God is not merely abstract thought. He is energy. Love is not a sentiment. It is a will. God reveals Himself not only by inspiration, but by word and deed: so that when the Son of God becomes incarnate, men hear and see the very character of God interpreted to them in word and deed. Words which are not confirmed by deeds may deceive. Our Gospel is "the light of the gospel of the glory of Christ, who is the image of God. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God that said 'Light shall shine out of darkness,' who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 4).

Moral Integrity.—It was the moral integrity of our Lord's earthly life, the absolute harmony of the inward life with its

outward expression, the perfect fulfillment of word in deed, the constant agreement of precept and example which enabled men to recognize Him as the Son of God, and to believe when He says "He that hath seen Me hath seen the Father" (S. John xiv. 9).

It is this absolute integrity that He expects of those whom He sends to speak in His name. The Incarnation is not merely a fact of the past, a thing done. It is also a process in the present, a thing continually going on. As God was manifested in Christ, so Christ is to be manifested in those whom He sends. The preacher must be so closely in communion with our Lord that he will think His thoughts before He speaks His words, and does His deeds. In the Incarnation our Lord's human nature was the spectroscope through which the one white light of the blinding glory of God, who dwells in light unapproachable, was broken up into the many-colored rainbow hues of the perfect human life; and man saw the character of God pictured to him in the familiar terms of human affection, speech, and action. Even so our Lord expects those whom He sends to speak in His name to allow the light of God to shine through their character, and the words they speak to be verified by the life they live. Our Lord treats His mission from the Father as continued and extended in His Church. Our Lord's mission was not exhausted, or ended, in His three years of public ministry. It was only a beginning, "that which Jesus began both to do, and to teach" (Acts i. 1). He continues both to do and to teach through His holy Catholic Church which has commissioned us to act and to speak in His name. He expects us to strive after that same moral integrity, that harmony of thought and word and deed, which He manifested in full perfection, so that what we preach with our lips we shall eagerly and unceasingly strive to carry out in our lives. He whose whole life was dominated by a fervent passion to fulfill the mission on which the Father had sent Him, expects us to burn with that same white flame of enthusiasm for our work. "As the Father hath sent Me, even so send I you" (S. John xx. 21). "Ye therefore shall be perfect, as your heavenly Father is perfect." He who is the light of the world says to us: "Ye are the light of the world." He bids us "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (S. Matt. v. 48; 14, 16).

III.—Consistency of Life

It is clear, then, that sincerity demands from us as preachers an unceasing effort to practice what we preach. The preacher who contradicts in his daily life the teaching which he gives to others is betraying Christ. May we not adapt S. Paul's words: "If thou bearest the name of Christian, and restest upon grace, and gloriest in God, and knowest His will, and approvest the things that are excellent, being instructed in Christian doctrine, and art confident that thou thyself art a guide to the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the Creed the form of knowledge and of the truth: thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou who gloriest in the law of love, through thy transgression of the law dishonorest thou God?" (Rom. ii. 17, adapted).

It may be said that since we preach Christ and not ourselves, since God has sent us to preach the loftiest ideal of perfection, it is therefore inevitable that, however hard we try, our practice must fall short of our preaching. This is true. We are called to a task in which our own attainments must inevitably fall far short of our ideal. We are doomed to failure.

But are there not two kinds of failure: the shameful failure of one who does not try, and the noble failure of one who, when he has done his very best, falls short of full success? The preacher who does not try to carry out in his life the truths which he proclaims with his lips fails in intention and in will. His failure is in the center of his soul, in the springs of his character; there is a deep-seated schism in his soul which divorces his inner life from its outward expression, and brands him in God's sight as a hypocrite. He is guilty of the prostitution of his art; and that insincerity which makes no effort to harmonize thought and word and deed will, in the end, place falsehood on the throne of truth, and destroy his soul. The lie is not merely on his lips: it is, as Plato says, the lie in his soul. Whatever triumphs of oratory he may win, whatever crowds and applause may greet his utterance, the

corruption of his soul will dissolve the foundations of character; and faith, hope, and charity will wither away as the soul descends through falsehood to cynicism, and despair. This is the preacher's peril against which he must guard himself by penitence and humility.

But the other kind of failure—the failure to attain—is in a different category. It is not a sin. It is the inevitable defect of human imperfection, the failure of which every artist is conscious whom God has called to interpret the heavenly vision, and who is hindered in the expression of what he has seen by his own past sins and present limitations, by the instruments with which he works, and by the material in which he must express himself. Neither God nor man will be extreme to mark what is done amiss if a preacher does his best, with humility and penitence, to live the word he proclaims in the consistency of a virtuous life.

VI.—Humility and Penitence

Humility is that grace which enables us to see ourselves as we really are in God's sight, and should save us from the self-assertion and self-satisfaction of one who is unconscious of his limitations, or of the greatness of his subject.

Penitence must be the deep undertone of a preacher's life. No man can really see the heavenly vision, can hear the song of the seraphim, and look God in the face, without echoing the cry, "Woe is me! for I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of Hosts." No man should dare to preach the Word of God unless by deep contrition, and sincere confession, and an earnest resolve to amend his life, his heart has been purified from sin, and his lips cleansed by the living flame of God's forgiveness. The nearer we come to the light of God's presence the darker will be the shadow of our sins. "I have heard of Thee by the hearing of the ear; but now mine eyes seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5). This state of abiding penitence and humility will come readily to us if we are sincere in our desire to know ourselves. If we expose our soul to God, and allow the light of the Holy Spirit to shine down the long corridors of the forgotten past, and to bring to light the secrets of our hearts, the frequent inconsistency of our lives which have so

often denied the truth we have taught to others; if we remember that our present limitation and inadequacies are not chiefly due to lack of talent, but to hours of sloth from our school-days onward, to days and years of selfishness or pride, to the refusal of the grace of the Holy Spirit in His gentle pleadings, to acquiescence in faults of temperament or of character, to the toleration of some lower standard of consecration than that which God placed before us, to the sloth or carelessness in preparation which has led to the loss of opportunity, we should not find it hard to win that habit of abiding humility and penitence which are the only appropriate vestments of a man who ventures to speak to others in God's name. This profoundly penitential memory of the past is not disabling to the preacher. Penitence is the very spring of progress toward perfection. The true penitence of one who is forgiven does not waste spiritual force in useless brooding, nor unnerve the soul for high endeavor. It was the secret of power in S. Paul whose loftiest songs of praise to God are accompanied and exalted by the deep undertone of the memory of his past.

F. W. H. Myers' "S. Paul"

Also I ask, but ever from the praying
Shrinks my soul backward, eager and afraid,
Point me the sum and shame of my betraying.
Show me, O Love, thy wounds which I have made!

Yes, Thou forgivest, but with all forgiving
Canst not renew mine innocence again;
Make Thou, O Christ, a dying of my living,
Purge from the sin, but never from the pain!

So shall all speech of now and of to-morrow,
All He hath shown me, or shall show me yet,
Spring from an infinite and tender sorrow,
Burst from a burning passion of regret:

Standing afar I summon you anigh Him,
Yes, to the multitudes I call and say,
"This is my King! I preach, and I deny Him,
Christ! whom I crucify anew to-day!"

If we can win something of the penitence of S. Paul we may hope to know something of his power, and God can use the humble and the contrite heart.

V.—Devotion to the Truth

The sincerity which strives to preserve personal integrity, the harmony of the inward life with its outward expression, will become a fervent love of truth, a passion which in a Christian ought to glow with the undying flame of worship, for he recognizes that Christ is the Truth. He proclaimed Himself to be "the Way, the Truth, and the Life" (S. John xiv. 6). He chose this word to express the purpose of His coming, the meaning of His mission—"To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice." In answer to Pilate's question, "What is the truth?" we may say that for us truth is reality, and reality is God, and God is love, and Christ is the manifestation of the truth, and that in perfect obedience to Him we know the truth, and become truthful—*i.e.*, our whole being corresponds with final reality, we are in harmony with the rhythm of the universe, we have, here and now, eternal life, we are free. "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free" (S. John viii. 32).

From this it will be seen that the truth for Christians is known to be personal. It is not merely an intellectual proposition, nor a moral affirmation, nor a spiritual perception, nor an æsthetic appreciation. These are various modes of perceiving, or of expressing the truth. But the truth itself is a Person, who welcomes recognition, demands obedience, and is wounded by betrayal. For the Christian, then, the truth is a complex which makes demands on the whole complex of human nature, the heart and mind and will. It is not merely an abstract intellectual proposition which may be grasped by the mind alone, but a word of life which demands moral affinity for its appreciation, and obedience for its verification. "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (S. John vii. 17). Moral affinity is required in a man who would recognize the truth. "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh

of his own: for he is a liar, and the father thereof" (S. John viii. 44).

Again and again S. Paul dwells on this moral aspect of the truth; speaking of the factious who "obey not the truth, but obey unrighteousness" (Rom. ii. 8): of men who incur God's wrath because they "hold down the truth in unrighteousness" (Rom. i. 18): of love which rejoiceth not in unrighteousness but rejoiceth with the truth" (1 Cor. xiii. 6): of the lawless one whose coming is "with all deceit of unrighteousness for them that are perishing, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 10).

A stern and unflinching passion for the truth must be the habitual virtue of the preacher, because Christ is the Truth, and has given us the Holy Spirit to guide us into all truth. "Of His own will He brought us forth by the word of truth" (S. James i. 18); and the Word of God which the preacher proclaims appeals to that which is divine in every man for its verification, "not walking in craftiness, nor handling the Word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2). And this moral aspect of the truth sums up the adoration of the redeemed—"Great and marvelous are Thy works, O Lord God, the All Ruler; righteous and true are Thy ways, Thou King of the Ages." "Yea, O Lord God, the All Ruler, true and righteous are Thy judgments" (Rev. xv. 3; xvi. 7).

The complex nature of the truth has been emphasized because it has much bearing on the ethics of assent and conformity for those who are commissioned to teach in the Church's name, and whose loyalty to the truth must include the corporate aspect of the Faith, as well as the personal conviction of the individual. This twofold loyalty, at first, seems to suggest nothing but the possibility of conflict, for at any time the excessive insistence on corporate authority, or the undue assertion of individual freedom, may create a difficult position. But this possibility of conflict must not blind us to the immense gain of belonging to the Church which has been commissioned by our Lord to teach in His name. For it saves

us from the certainty of missing, or losing, large sections of the truth which, at any particular moment, one's own soul may not appreciate or understand. The atomic theory of personality which treats man as a separate, isolated, self-sufficient individual is a falsehood which has produced disaster in every department of thought or action. It is increasingly admitted that man is not truly man except in fellowship, in relationship to others. As reality is neither in the subject or object, but in the relationship of subject to object; as freedom is impossible for an isolated individual, and is only born in the interaction of the individual and society, so truth can only be fully won in the interplay of the individual with the Fellowship.

Christ committed His Gospel to the Fellowship of the Holy Ghost, the Holy Catholic Church, the Communion of the Saints, the Brotherhood of the Baptized. *It is a truth which is a life*, a life of fellowship or brotherhood, for its essence is love. The isolated individual cannot grasp it by himself alone: he can only get a distorted and erroneous idea of it. The truth of the Gospel is in its very essence the experience of a corporate life. The isolated individual can only grasp a part of that experience. He is limited at every point, by lack of personal experience in youth, by the defects of his thinking, by the imperfections of his education, by the fluctuations of his feeling, by the variations of his temperament, by the books he reads or neglects to read, and by the companions he meets, by the state of his bodily health, and by the sins which stain his imagination, or blind or pervert his judgment. At any moment his appreciation of the truth *must* be partial and imperfect, and *may* be distorted and perverted. It should be, then, a subject of ceaseless thanksgiving that our Lord by Holy Baptism has incorporated him into His Body, the Holy Catholic Church, which is divinely commissioned to teach man. From his infancy she embraces him in the fellowship of a divine life, "The Word of Life (and the life was manifested and we have seen and bear witness and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father and with His Son Jesus Christ" (1 S. John i. 2). The Catholic Church from his youth upward meets the unfolding complex of his

human nature with the full complex of the truth which is a life in fellowship. She instructs his mind, disciplines his will, guides his affections, illuminates his imagination, corrects his mistakes, and attracts his devotion. When his personal faith becomes clouded with doubt so that he cannot see for himself the heavenly vision, she upholds him with the corporate Faith of the Fellowship. When his personal hope withers beneath the chill blasts of discouragement and failure, or his personal love grows cold in deadly selfishness, she rekindles the flame of hope and love by enfolding him in the fervent love of the Communion of Saints.

This interaction of the individual and the corporate life in the appropriation of the truth, of course, needs many delicate adjustments, which are exactly parallel to those required in a good family. There is a place for authority, its rightful claims and just limitations, the authority of a father, and of a mother. There is need for obedience and docility, or readiness to accept teaching, but it is the willing obedience of a son, not the forced obedience of a slave. There must be a readiness to yield to others, humbly and cheerfully, for without some such self-surrender of the individual no corporate family life is possible. Perhaps these points will indicate the lines of duty for the preacher in harmonizing corporate loyalty with personal convictions in teaching the truth.

VI.—Communion with God

The consideration of that sincerity which forms the habit of living in touch with reality leads us naturally to consider union with God. As this is the whole of religion we shall not attempt to treat the subject exhaustively, but only touch on a few of the points which most vitally concern a preacher's life as it affects his ministry.

1. Holy Fear.—Any preacher who is in earnest about his work, and really believes in God, will desire to form those habits which will enable him to approach his opportunity in the spirit of holy fear. In all this discussion of the remote preparation for preaching we are considering the formation of habits which will become, when formed, a second nature. Preaching involves publicity. The preacher often has to cut his way to the pulpit through a thousand distractions, con-

versations with persons he meets, the kindly greetings of his brother clergy, who assault him with a machine-gun fire of irrelevant and bewildering conversation ranging from the state of the weather to the latest ecclesiastical crisis, then through that hotbed of anarchy, the choir vestry, before he can win the comparative peace of the sanctuary. The virtues of his immediate preparation will not survive this publicity unless they are protected by habit. If in every thought about his work he has formed the habit of holy fear, and the recollection of God's presence, he will have a sanctuary in his heart to which he can retire. "Thou shalt hide them privily by Thine own presence from the provoking of all men: Thou shalt keep them secretly in Thy tabernacle from the strife of tongues."

The present time seems to require a revival of reverence for the ministry of the Word on the part of those to whom it is entrusted. For are we not in real peril when clergy habitually speak of their ministry as "a job"? I am told that in the archives of the War Office there is an interesting document about forty years old. It is a memorandum from the Commander-in-Chief to the Secretary for War proposing the abolition of the Chaplains' Department, and suggesting that the clergy should be "paid by the job." This memorandum was returned to the Commander-in-Chief with a note written in the margin, requesting that it might be rewritten, as the Secretary for War considered it irreverent and unseemly to refer to a clergyman's work as "a job"!

The history of preaching shows much fluctuation in the style of oratory, from the oppressive latinity of the earlier centuries to the boisterous familiarity of the friar. But if a preacher to-day believes in his calling to speak in God's name, it ought to be possible to find a style which will be worthy of his opportunity, which will avoid both the ponderous pomposity of the eighteenth-century preacher, who desired to display his learning, and the shallow familiarity of the present time which too often reveals its absence. The habit of holy fear in the preparation of his work will help to produce a method and manner of address which, even if it be most simple, will be a worthy vestment for the Word of God.

(i.) If he considers the Name in which he speaks, the very thought of it will purify his life, and fill his heart with awe. For the preacher must dwell habitually with God, who is a con-

suming fire, and the Word he is to proclaim issues forth, amidst the songs of adoration of the cherubim, from the central flame of the heart of God. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: 'I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones'" (Isa. lvii. 15).

(ii.) If he considers the Word which he is to deliver, and remembers that it is Christ Himself who desires to manifest Himself and to find utterance through his lips, he will tremble with desire not to hinder the manifestation of Him whom he loves above all. He will pray constantly: "Let not them that trust in Thee, O Lord God of Hosts, be ashamed for my cause: let not those that seek Thee be confounded through me, O Lord God of Israel" (Ps. lxix. 6). His whole life will be governed by consideration for the Lord who has chosen him as His agent in this work, and his preparation will be inspired by an intense desire not to pain the Lord who dwells within him, and will speak again those words of eternal life which have won from the ages an eternal echo. "As of sincerity, as of God, in the sight of God, speak we in Christ" (2 Cor. ii. 17).

(iii.) If he considers the subject, and the possible issues of his preaching, he will fear lest a careless or slothful lack of preparation may rob God of His glory, and souls of their salvation. "But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us" (2 Cor. v. 18).

The Word of God knows no limits to its power. At any moment, if only your utterance gives it a faithful echo, souls may be born again, "begotten of the Word"; some sinner may be translated from the power of darkness into the kingdom of the Son of His love; a soul may awaken to hear God's call, who will bring tribes and nations into His kingdom; the heavenly vision may be unveiled to a blind soul, and the course of the history of the world may be changed. This will not be seen in its fullness till all is manifest on the day of judgment. But just as the pressure on an electric button may set in opera-

tion a long chain of antecedents and consequences, which will launch a ship, or explode a mine, or win a war, so in any spiritual preaching one can place no limits to the boundless possibilities. All we know is that, if we are faithful in our ministry, the word which was in the beginning, which was with God and was God, will issue forth once more from the bosom of the Father to plead with the men to whom we speak, and that no Word of God is without power, and that it will not return unto Him void, but will accomplish that which He pleases.

(iv.) And, again, if we consider the persons to whom we speak; that amidst an ordinary Sunday congregation each soul may have its own special needs, known and unknown, its sorrows and joys, its heart-break or ecstasy, its bewilderments and yearnings, its domestic tragedy, its unhealed quarrel, its desperate discouragements, its fierce temptations, the awful responsibility of speaking to a congregation of such souls will profoundly impress us. And in England at the present time, though preaching has so much decayed, persons still listen in such a trustful and docile spirit as should make a great appeal to the chivalry of him who speaks in God's name to be worthy of their trust. "We thank God without ceasing, that, when ye received from us the word of the message, even the Word of God, ye accepted it not as the word of men, but, as it is in truth, the Word of God, which also worketh in you that believe" (1 Thess. ii. 13). Surely anyone who is not dead to all nobility of soul will approach this work with fear and trembling; and just because the people trust him, and God has called him, he will try to be worthy of that trust and of that great vocation.

If it be urged that no man could face the frequent calls to preach if he dwelt too vividly on the awful responsibility of his work, this is granted. It is for this reason that the subject has been treated as a part of the remote preparation. This holy fear should be the abiding background of a preacher's every effort, the habit which has sunk so deeply into the springs of his character that, without unnerving him by being perpetually renewed in his conscious life, it will still give the tone of awe, and the sense of speaking in God's name, to the most normal utterance of his daily duties, the address to a mothers' meeting, or an instruction to candidates for Confirmation.

2. The Love of God.—Since love is the beginning and end of all things, the key to the mystery of the universe, the final word of the revelation of God that "God is love," it constitutes the whole of religion, and all religion may be expressed in terms of love.

(i.) But before dwelling on the preacher's need of an abiding communion with God in love, it will be necessary to reconstitute that word in its essential meaning. For the slipshod, careless use of words has degraded love from its strong and virile meaning as a self-sacrificing and righteous will to the level of a sickly sentiment of the self-indulgent. Love has many counterfeits, false gods made by man in the image of his fallen nature. Lust often poses as love, and we must learn to distinguish between them. Love is not that merely æsthetic appreciation which likes and enjoys the glow produced in its spirit by what is beautiful and harmonious; nor is it that intense desire to possess for oneself exclusively; nor that slothful indifference which is sometimes called "good nature," which acquiesces in evil and tolerates whatever does not cause it personal inconvenience. All these are modifications of lust, which is essentially self-regarding and self-indulgent. Love is self-bestowal. Lust is self-appropriation. Love is self-sacrifice. Lust is self-indulgence. Love is a desire to give. Lust is a desire to get. Love seeks to satisfy another. Lust seeks to satisfy itself. Love is fellowship. Lust is selfish isolation. Love integrates the soul into an eternal harmony. Lust disintegrates the soul into eternal discord.

(ii.) The love of God is not merely a sentiment; it is an energetic will. It is an eternal will to all good for all men. Its central essence is self-bestowal. The mark by which it can be recognized and distinguished from lust is the impulse to self-sacrifice. It is essentially a righteous will, which can be stern and terrible toward all that is evil, to all that threatens its destruction. God's love has in it nothing of that good-tempered indifference to evil which is so often mistaken for love by Englishmen; His wrath is merely the obverse of His righteousness, the rock against which evil inevitably shatters itself. It is this righteous will to all good for all men with which the preacher must hold communion until it has penetrated the deepest depths of his character, and become his own. This perpetual osmosis between God and man, the human and the

divine, this process of interpenetration by which God dwells in us and we in Him, a process which does not destroy our faculties or our personality, but purifies, heals, empowers, and exalts them to a higher plane, so that the preacher may become a burning bush aflame with God yet unconsumed, is the method of our redemption; and it must be the central habit of the preacher's life, as it is the supreme exaltation of his office. For by this interpenetration God shows His respect for our personality. He will not use us as unconscious instruments, but as co-operative agents; not as slaves obedient to a necessity imposed by force, but as sons freely offering, a willing response to love. "The love of Christ constraineth me." God desires the tone of love even more than the cold perfection of infallibility; so the Word passes through a human heart, and is not ashamed of the accent of our personality. It is this call to co-operate with God, this condescension which will make the best of our weakness, this loving kindness which asks us to help, which should stimulate the preacher, more than any fears or threatenings, to conquer selfishness and sloth, and to offer to God the highest energies of a surrendered will. God appeals to our chivalry, rather than to our fear.

3. Recollection.—Recollection is the habit of living in God's presence. How can we tell whether we are abiding in Him? He has given us a sure test. "God is love, and he that abideth in love abideth in God, and God abideth in him" (1 S. John iv. 16). This recollection of God's presence will not take the form of perpetual ecstatic vision, or of strenuous mental effort; it will be manifested and verified by unfailing kindness and courtesy and consideration for those around us. For "he who loveth not his brother whom he hath seen, cannot love God whom he hath not seen." "No man hath beheld God at any time: if we love one another God abideth in us, and His love is perfected in us." By the habitual recollection of God's presence we do not mean a strained effort of the conscious mind not to forget Him, but that spirit of faith which instinctively refers all things to God, that mentality which instinctively refuses the values of the world, and sees things as they are in God's sight, and in relationship to Him. It is the gradual forming of the mind of Christ within us. It will instinctively repel thoughts which are base, or unworthy, or unclean. It will habitually dwell on what is good, and beautiful, and true.

"Whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue; if there be any praise, think on these things" (Phil. iv. 8).

In contact with other persons the worldly mind is quick to note any defect, oddity, or imperfection. The mind of Christ instinctively notes what is good, and makes the best of every man. "Love taketh no account of evil" (1 Cor. xiii. 5).

The habit of recollection, then, is especially needed by the preacher because it is the abiding in Christ which makes all our work fruitful; because it repels evils which can only find entrance into the vacant heart, empty, swept, and garnished; because it conserves mental force, which nowadays is so often dissipated by the daily impact of the whole world upon each mind through the Press. "The soul is dyed the color of its thought," and the mentality of the preacher when he begins to concentrate his attention on the composition of his sermon is the total result of all his habits of thought. Bergson regards the function of the brain to be the elimination of a large part of the totality of our memory so that we can attend to the matters in hand. It seems true also to say that the habitual control of thought gives us a selective power over our imagination, so that vague images of what is undesirable are not allowed to take form, or, if formed, are quickly dissipated, and desirable images become more vivid by the elimination of those which are worthless or evil. The most frequent complaint of earnest souls is that of "wandering thoughts." Habitual recollection of God's presence by the restraint of thought enables a man swiftly to concentrate his attention on his work. The habitual control of thought will help us also in the restraint of speech. Some souls allow all spiritual force to dribble away in mere garrulity, so that they perpetually live on the surface, and become hard and shallow. No divine thought is allowed time to burn into a deep conviction. Thoughts are exposed to publicity before they have been tested, purified, or strengthened by meditation, as a callous prostitute might expose her unwelcome offspring, dirty and uncared for, to the public gaze. But our holy Mother, who nourished in the sanctuary of her womb the very Word of God for months before He was brought forth to receive the adoration of men and

angels, is a model of restraint to all preachers, as she "kept all these sayings, pondering them in her heart" (S. Luke ii. 19).

If we remember the solemn warnings of our Lord against careless speech, we shall allow the recollection of God's presence to restrain our words. "For out of the abundance of the heart the mouth speaketh." "And I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (S. Matt. xii. 36). "If any stumbleth not in word, the same is a perfect man" (S. James iii. 2-12). "For lo! there is not a word on my tongue, but Thou, O Lord, knowest it altogether" (Ps. cxxxix. 3).

4. Prayer.—The spirit of prayer is the soul of sacred oratory, for the preacher must draw his inspiration from the heart, and mind, and will of God. He cannot be content with the few moments of vocal prayer morning and evening, or with the formal recitation of the Divine Office which is his duty as a priest. He must set aside at least half an hour every day for undisturbed communion with God. And it is necessary to insist that this must be entirely separate from his meditation on the subject of his sermon, which will be dealt with later. His personal communion with God must have no immediate homiletical intention, or he will lose its value. For if he allows the thought of a future sermon to intrude on his personal meditation, he will inevitably think of the subject as it affects other people, and will miss God's message to himself. The purpose of personal meditation is to expose his soul to Divine influences, to revive the tired activities of the soul by bathing it in the ocean of God's love. In constant contact with the mechanism of a machine-made age, when the forces of the material universe weigh down and crush the spiritual values of personality, when we are daily confronted with the unlimited power of money, the worship of mammon—which has imposed a cash valuation even on spiritual gifts and opportunities—the preacher needs constantly to renew his faith, hope, and love in personal communion with God.

There is another reason why those who preach often should devote much time and effort to mental prayer. Good preaching involves a real issuing forth of the soul upon the wings of words. The word must have in it the whole force of a man's

personality. It must embody his thought, not as a lifeless image, cold and passionless, but as a living offspring, vital with the flame of deep conviction, warm with the throbbing pulse of genuine emotion. For the human spirit thus to issue forth from its inner sanctuary and spread itself over a congregation, to embrace them in its love and share with them its vision, its passion, and its emotion—thus to expose one's soul is an exhausting process which makes great demands on a man's nervous constitution and spiritual resources. This exposure, often repeated, forms for itself familiar phrases of expression. These, while they add to his facility in speech, inevitably imperil his sincerity, and the genuine correspondence of the inner emotion with its outward expression, so that the most sacred word or phrase, *e.g.*, "the love of Jesus," may become a counter, or a coin, which represents what once he felt, but no longer feels to the same extent. Language is a currency which is subject to swift and serious depreciation. Its face value may no longer represent its real worth. The phrase, which was born of genuine passion, or leaped fully armed from the flame of enthusiasm, may be repeated when the heart no longer burns with the love which gave it birth; and the preacher may awaken to find himself habitually using a language which has ceased to be real, and genuine, and sincere. To save him from this disaster of unreality he must be very careful of his own spiritual life, persevering in meditation for the renewal and revival of his personal union with God.

In his personal meditation he will find what most he needs. *Rest and peace.* "In returning and rest shall ye be saved: in quietness and in confidence shall be your strength" (Isa. xxx. 15). "The eternal God is thy dwelling place, and underneath are the everlasting arms" (Deut. xxxiii. 27). "Thou shalt hide them privily by Thine own presence from the provoking of all men: Thou shalt keep them secretly in Thy tabernacle from the strife of tongues" (Ps. xxxi. 20). *Renewal of tired faculties;* for the sins of good people come chiefly from exhaustion. In meditation you look Him in the face who says: "Behold, I make all things new" (Rev. xxi. 5). Every tired faculty is renewed. "All my fresh springs (fountains) shall be in Thee" (Ps. lxxxvii. 7). "For with Thee is the fountain of life, and in Thy light shall we see light" (Ps. xxxvi. 9). *Revelation.* In the stillness of your mental activities when you become "as

one dead," when the world with all its bewildering distractions rolls away upon its course, leaving you face to face with God, God will show you new aspects of His love and purpose, new splendors of the mystery of His being, new revelations of yourself, and of what He requires of you. The preacher who never meditates will soon find that he shines only with the reflected thoughts of other men, and speaks only as a scribe, without the authority of personal conviction. But the preacher who meditates will speak with the authority of real experience. He is no longer lit from without, but from within. He is no longer a channel for other men's thoughts, for the Holy Spirit opens in his heart those fountains of living waters which cleanse, and revive, and make fruitful every field of thought, or feeling, or purpose.

No peril is greater for the preacher than the peril of becoming decentralized from God, and speaking merely in the power of natural endowment, or of acquired skill. No pain is greater to the preacher than the pain of trying to flog an exhausted brain to produce its stillborn thought. We are saved both from the peril and pain, if, by persevering effort, waiting upon the Lord in mental prayer has become a duty transfigured into a joy, which may at any moment mount up into ecstasy, when the soul, waiting at first in the dull gray silence of weariness and spiritual exhaustion, may find it at any moment, shot through and through with the many colors of eternity, a silence full of song.

"Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint: and to him that hath no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. xl. 27).

We cannot conclude this section better than by quoting the words of Père Gratry, which are even more true to-day than when they were first spoken:

Need of Meditation.—"We are all more and more deficient in depth and recollection. The world moves on with ever-increas-

ing rapidity. Movement becomes multiplied and intensified in every shape, moral, intellectual, and physical. But beneath this surface movement, I fear, one discovers that there is a slackening of central impetus. We whirl about more, but we advance less.

"It is a universal blot; every living thing finds the difficulty of self-recollection, of gathering itself together, and abiding steadfast at the heart's core.

"It is that which S. Bernard calls *evisceratio mentis* (the disembowling of the soul). S. Augustine alludes to the same evil, *viscera quædam animæ*, when he says that a man throws the inner depths of his soul into his outer life.

"Life hurries on, spreads itself far and wide, but the source of life dries up. Mental and spiritual progress consists in intensifying the inward life. There is a mighty central life within the vast sphere of a man's soul which seems to be forgotten, a deserted, an unheeded altar, a neglected sanctuary, a lost fountain-head.

"In days of old, there were monks whose whole life was absorbed in this great center, and who found peace, light, and happiness therein. To them it furnished the motive power, the life of all things. But in these days where shall we find such calm, deep minds, dwelling in the invisible, wrapped in heavenly things, ever facing eastward amid the whirl of life? Who now believes in recollection, retirement, or prayer?

"All our strength, as priests, lies in prayer and faith, nourished in our souls by recollection and retirement, by the habit of that interior life which alone fosters holiness, light, and love. We shall never become useful ministers of the Gospel by multiplying our surface efforts, or by accumulating good works; that can only be done through the mighty power of a humble heart, which leans on God, of a thoughtful soul which drinks deep of Him. The soul without recollection is as a body without sleep, fever must come on, and death ensue."

Other things being equal, a preacher's power will be in proportion to the intensity of his desire for God, and to the perseverance and reality of his prayer.

> Nay, but much rather let me late returning,
> Bruised of my brethren, wounded from within,
> Stoop with sad countenance, and blushes burning,
> Bitter with weariness, and sick with sin,—

Then as I weary me, and long and languish,
No wise availing from that pain to part—
Desperate tides of the whole great world's anguish
Forced through the channels of a single heart—

Straight to Thy presence get me, and reveal it,
Nothing ashamed of tears upon Thy feet,
Show the sore wound, and beg Thy hand to heal it,
Pour Thee the bitter, pray Thee for the sweet.

Then with a ripple and a radiance through me
Rise and be manifest, O Morning Star!
Flow on my soul, thou Spirit, and renew me,
Fill with Thyself, and let the rest be far.

* * * * * *

How have I knelt with arms of my aspiring
Lifted all night in irresponsive air,
Dazed and amazed, with over-much desiring,
Blank with the utter agony of prayer!

Shame on the flame so dying to an ember!
Shame on the reed so lightly overset!
Yes, I have seen Him, can I not remember?
Yes, I have known Him, and can Paul forget?

VII.—The Holy Sacrifice

If God were only Thought or Idea, then there would be no need to preach about Him. The highest form of communion with Him would be in the poet's dream or the artist's vision of beauty, or in the solitary mystic's sense of union with the All. Those who saw God would worship His compelling beauty; and those who were blinded by sin would miss the vision and worship other gods. But this is not the God of whose progressive revelation of Himself we have the record in the Bible. God has revealed Himself not merely as Thought or Idea, but as Energy and Will. God's Love, His righteous will to all good for all men, is the purpose which penetrates the universe, which gives to every creature the law of its being, which interprets all history and tests all values. Only in the light of this ultimate purpose of God to win the free adoring love of His sons can we find any test of progress, any meaning in life, any crown to the process of evolution, any fixed basis for rational thought. When we recognize that the universe is not a machine but a person, when we see that in man the universe has become self-conscious, and in his response to

the ultimate values of the good, the beautiful, and the true, that man becomes God-conscious—only then, when man offers a free response of love to the call of the love of God, has life a worthy meaning. When in man the universe breaks forth into songs of praise and adoration, when man recognizes himself as the high priest of the universe whose lofty destiny it is to offer up the universe to God that He may reign, His name be hallowed, His kingdom come, His will be done, only then does life become worth living, intelligible, truly rational, shot through and through with a high and holy purpose.

But since man is, as a matter of fact, fallen, he naturally seeks some lesser purpose, some selfish end of his own. He must be redeemed from the selfishness of atomic personality, that isolation of the individual which destroys the very possibility of love. And as the very essence of sin is selfishness, the only possible redemption is in self-sacrifice. So God redeems man by incorporating him into a Divine Fellowship, the Holy Catholic Church. In this Fellowship he is redeemed by fulfilling the first law of eternal life, that self-realization can only come by self-sacrifice. This necessity of self-sacrifice is not a mere accidental consequence of sin, nor an arbitrary demand which God makes on man. It is the energy of the very Being of God, who is Love. Love is self-bestowal in self-sacrifice. The Christian sees in the Cross of Christ not merely the ground plan of the universe, but also the central spring of the heart of God; and the whole Gospel is summed up in those words: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (S. John iii. 16).

Now the whole of this vast mystery of the Love of God is enshrined in the central act of Christian worship, the Holy Eucharist; and the preacher who desires to keep near to God, and to draw his message from the very heart of God should desire day by day to offer, or to assist in offering, the Holy Sacrifice. For these reasons:

1. The At-one-ment.—The offering of the holy Sacrifice of Christ reconciled the world to God, made the great reunion or at-one-ment of man with God. When that sacrifice of a perfect human life was sealed by the perfect death and raised from the dead, uplifted at the Ascension, and our human nature in its full perfection of heart and mind and

will, of the Most Holy Body and Most Precious Blood was enthroned in the heart of God the reunion, the Atonement was accomplished. The prodigal human race has been brought home. Once more the home of man is in the heart of God, in order that the home of God may be in the heart of man. In the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ we have God's own appointed means for enabling every soul to be caught up in the embrace of this At-one-ment, this reunion, by which God dwells in us, and we in Him. To awaken that faith which will enable each soul to respond to the love of God so that God may penetrate his inmost being is the preacher's hope and purpose. When in a devout communion he has himself known this union with God, he will speak with the profound experience of conviction to those to whom God sends him.

2. Pentecost.—The faithful offering of the Holy Sacrifice liberates vast spiritual energies and forces of the unseen world. When first our Great High Priest presented His perfect Sacrifice to the Father, the Holy Spirit descended in tongues of fire on the Apostles. If you desire your heart to be cleansed and your words to burn with the flame of Pentecost, the frequent and fervent pleading of the Holy Sacrifice will strengthen you with the Apostolic conviction of one who in the upper chamber of the sanctuary has held communion with His risen Lord, renewed his consecration in the flaming baptism of the Holy Ghost. "He shall baptize you with the Holy Ghost, and with fire" (S. Matt. iii. 11).

3. Historical and Mystical.—In the Blessed Sacrament there is a union of the historical and mystical which will keep the mysteries of our holy religion forever fresh in the preacher's heart. For each step in the Atonement is not only a fact, a thing done once for all upon the stage of history; it is also a process, a thing forever going on in the unseen world. The fact of history is the manifestation in time and space of an infinite eternal process. Christ is "the first-born of all creation" (Col. i. 15). He is born of the holy Virgin in order that we might be recreated in Him by the virgin birth of water and the Holy Spirit, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (S. John i. 13). He rises from the dead that we too may rise in Him "who is the beginning, the first-born from the dead" (Col. i. 18).

Now in the Holy Mysteries this timeless reality and efficacy of every Divine action, of the Incarnation, the Death upon the Cross, the Resurrection and Ascension, is preserved in the Divine Humanity into which our Lord incorporates us. The preacher will not only know Him as a living, present, loving Saviour; he will know the facts of His earthly life, not merely as a memory of deeds done once for all in time, which are forever being carried farther and farther away from us upon the receding centuries, but as living dynamic mysteries which are operating and energizing in the world to-day, processes which are bearing fruit in his own heart, and which will awaken in the hearts of his hearers, if only he can strike the note which is in tune with the heart of God. If only the Blessed Sacrament is for him what It should be, "the tabernacle of God with men," the shrine of every holy mystery, he will win from God a living and life-giving word which will revive the faint, and quicken the dead.

4. The Proportion of the Faith.—Devotion to Christ in the Blessed Sacrament of His Body and Blood will help the preacher to preserve in his preaching that wonderful harmony between the individual and corporate life which is the singular triumph of Christian philosophy. For in the Blessed Sacrament we have harmonized these two truths, the priceless value of the individual soul, and the fact that it can only save its life by losing it in the life of the Fellowship. To each single soul it is said: "The Body and Blood of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life:" while this individual bestowal is only given to each in the Fellowship, as the Church, the Body of Christ, adores the world's Redeemer, the Lamb of God that taketh away the sins of the world. These two aspects of Christ, the loving shepherd of the one lost sheep, and the Redeemer of the world, must be kept in perfect harmony in our preaching.

One of the perils of a preacher is a loss of proportion in his preaching, due sometimes to his own temperament, which exaggerates the enthusiasm of the moment at the cost of all other things, due sometimes to the influence of his audience upon him, and his desire to please them by ministering to their weakness. In this way, almost without noticing it, a preacher may evade the stern demands of intellectual effort in his preparation, because it is far easier to move his congregation by

playing upon their emotions; and his preaching may deteriorate into a mere glut of unwholesome sentimentality. Or, on the other hand, he may be so much absorbed in his intellectual pursuits that he becomes dehumanized, a cold calculating machine without passion or emotion, and therefore without sympathy. In devotion to our Lord in the Blessed Sacrament of His Body and Blood a preacher will find every aspect of truth preserved in due proportion. There is in the sacramental principle a perfect synthesis of every aspect of truth and reality. The historical is preserved and interpreted by the mystical, the mystical is saved from evaporation by being surely planted on the historical; the individual is saved from selfishness by incorporation into the fellowship, the fellowship is taught not to crush but eagerly to preserve and to care for the individual; the emotions are kindled in a mystery of love, and disciplined by the steadying influence of a surrendered will in an act of obedience; time and space glow with the splendors of the eternal and infinite; the material universe is not despised nor ignored, but uplifted on to the spiritual plane, interpenetrated by spirit, transfigured and made the veil of God's presence and the channel of His life, a burning bush, on fire, yet unconsumed; the spiritual universe is saved from the disastrous detachment from reality which inevitably occurs when matter and history are ignored, and metaphysics, juggling with abstract conceptions of their own creation, wander unrestrained in the barren deserts of merely intellectual speculation; the natural order is saved from the degradation to which science would reduce it, the degradation of mere mechanism and necessity, by being interpenetrated by the supernatural, the mind and purpose of God; the supernatural is saved from degrading superstition by being firmly planted on the natural. In these, and in many other ways, a preacher may hope to find in the Blessed Sacrament that synthesis of truth, and balance of emphasis, which will help him in his preaching to keep the due proportion of the Faith.

VIII.—Diligent Study

We include this section under the heading of communion with God for two reasons.

In the first place, it seems probably the chief futilities of

the modern mind are due to the frequent neglect among scholars of the love and worship of God; and the mind of man, divorced from the fountain of truth and reality in the heart and mind of God, is in peril of feeding upon itself, and whirling round and round with ever-increasing velocity in the narrow circle of its own imagination; incapable of progress because it has no conscious end, like Japanese mice, who, having lost one lobe of their brain, race round and round in a circle till they fall down in a fit. So we note that the boasted triumphs of science may reduce human society to the level of a pack of wolves, but wolves with human brains; because, as many of the most thoughtful scientists warn us, man's control of the forces of nature has far outstripped man's moral control of himself; so, again, we note that the best educated nation is capable of most bestial conduct, far exceeding the brutality of savages, because it is lacking in spiritual vision and moral restraint. The intellect divorced from God is doomed to the disintegration of imbecility.

But in the second place we include diligent study as a part of our communion with God, because He is the source of all wisdom and all knowledge, and expects us to win inspiration and guidance for the future by studying His movements and revelations in the past. However poor and inadequate our mental powers may be, God expects us to make the best use of them we can, for the brain is the only instrument we have with which to analyze experience, and to profit by the experience of others. It is a talent which must not be buried in a napkin.

It would, of course, be easy to say that a preacher needs all knowledge and all wisdom, all science and all art, because the whole of a man's stored-up treasures are useful in the adornment and enrichment of his sermon. But we will confine ourselves at this point to considering the spirit, and the most important subject of a preacher's study.

1. Mental Discipline.—It is a duty to be diligent in studying all such subjects as we are bound to teach, a duty which is often neglected by priests in the Church of England. Either from the national dislike of ideas and contempt for education, or from the effects of a public school and university training, the young priest will often offer to God every sacrifice except that involved in persevering mental effort, the

patient wearing of our crown of thorns. The authorities of the Church give no encouragement to priests to continue their studies; and many other things claim their attention, and afford an excuse for neglecting this duty. And yet such neglect is fatal to a worthy discharge of one's ministry. If the habit of regular and persevering study is abandoned in the first years of our ministry, it is very hard to recover it, and after the age of thirty-five many men who have neglected their reading find that the faculty for serious attention and hard intellectual effort has atrophied. One of the best and most efficient teachers I have known used to rise at 5:30 A. M. so as to spend half an hour daily in the study of the Fathers before he went to church to celebrate the Holy Eucharist at 6:45. For the eleven years of his ministry he had never once omitted this duty, and I believe he fulfilled it faithfully to the day of his death. He said that the overwhelming duties of parochial life made it impossible to be sure of any other time in his day.

Mental discipline also makes it necessary severely to restrict the area of study. Knowledge has increased with such amazing rapidity in every branch, and on every subject, that no human intellect can compass the whole; and if a man studies without a definite and restricted scheme he will soon suffer from mental dissipation and lose all thoroughness in his work. Is not the age suffering from mental disintegration? There is no longer such a thing as science—only a vast number of sciences, each one of which has developed a library on each of its subdivisions, so that the specialist on one point seldom gets a vision of the whole. It is the same with history and theology. Will it not, then, be wise to select one or two subjects which you will try to master at firsthand, and then to try to get a general knowledge of the whole?—to know everything about something, and something about everything.

The preacher has to offer counsel, and to interpret God's will and form judgments on current events, both in private and public life. It is an important aspect of mental discipline so to develop his mind as to be a man of sound judgment whose word people will trust. This sound judgment can be cultivated by studying some subjects which demand effort because they do not naturally appeal to us. If we follow exclusively the line of our own inclination we may grow one-sided and narrow-minded.

But if we have disciplined ourselves to study subjects which are distasteful to us, we are able to correct our prejudices and limitations, and to appreciate what may be true in the arguments of opponents or of persons who see things from another point of view. We shall see that this breadth of vision and this effort to sympathize with others is of supreme importance when we come to the psychology of persuasion. It is mentioned here only as a habit which enables us to approach more nearly to truth and reality. We should, then, make our main study on some subject which really interests us, so that we eagerly desire to master it. And we should supplement this with a shorter time devoted to a subject which the mind approaches reluctantly, so that the fiber of our mind is strengthened in mental quality by conquering our reluctance, and our mental outlook is enriched by the very thing which was needed to correct errors of our inclination, and to form the habit of a sound and balanced judgment.

2. The Subjects of Study—(i.) *The Bible.*—Our ordination vows impose on us the duty of giving to Bible study the first claim on our time. There are many ways in which we may study the Scriptures. As we are making here no attempt at exhaustive treatment, but confining ourselves to the preacher's needs, it will be sufficient to mention these points. It is well to study each book in succession by itself in some good commentary, so that in the course of years we shall have an accurate knowledge of the history of each book, the atmosphere in which it was written, the history of the times, the special contribution it makes to the knowledge of God. It is necessary to understand enough of Biblical criticism to be able to sift the small amount of assured results from the wild and impudent speculation in which many critics indulge. One who has lived long enough to see Harnack correct so many of his earlier opinions will receive the most confident assertions of critics with caution.

Another and most useful method of Biblical study is to treat subjects longitudinally, tracing them from their earliest appearance through the whole length of the Bible. Such subjects might include the sense of sin, the need of redemption, the Messiah, the kingdom of God, the Holy Spirit, and the Church.

Yet another method is to study the Bible as a collection of

biographies, for God's method is to reveal Himself through human personalities. It is not necessary to take seriously those critics who assure us that Abraham is only "a tendency" and Moses "a sanitary committee."

(ii.) *History.*—History in every department of nations and empires, the history of the development of doctrine, the history of the Catholic Church, and the history of other religions, will give a fascinating field for study; and with biography and the lives of the saints will enrich a preacher's knowledge of human nature and God's will. In studying history it is well to remember the bias of the original recorders of events; *e.g.*, the history of the Church for over a thousand years was recorded by monks and preserved in monasteries; and it is a comfort to know that the saints were generally not half so silly as their enthusiastic biographers represent them to be. Research is revealing them as real human beings instead of the sugar-coated, passionless nonentities of pious legend.

(iii.) *Church Teaching.*—The foundations of study in theology, historical, dogmatic, evidential, moral and ascetic, should have been laid, before ordination, at the theological college, as also some knowledge of liturgiology, logic, and philosophy. Each person should develop one of these branches of study, so that he may have a thorough knowledge of it. A priest, both as pastor and preacher, has constant need of a sound knowledge of moral theology, a branch which has been much neglected in our part of the Church, but in which some admirable work has recently been done. It is well to remember that the Church of England does not claim to have any theology of her own apart from the rest of Christendom. Her appeal is to the primitive and undivided Church, and therefore an adequate knowledge of the writings of the Fathers of the Church is necessary to the right interpretation of her formularies.

When we pass from these special studies of the Bible and Church teaching to which our ordination vows demand that we shall give the first place in our studies, it is only possible to select some lines of study from the vast field open to us which will be most useful to the preacher.

(iv.) *Science.*—It will be useful for him to have a thorough knowledge of one branch of science and of the general principles which govern the whole. For the methods of science,

though admittedly defective and circumscribed in range—defective because science works by abstraction, and circumscribed because it only applies to the phenomenal, and to things which can be demonstrated—yet its method undoubtedly forms certain habits of mind which are invaluable to the preacher, the love of truth, of accuracy, of patient study, of definition, of the cultivation of powers of observation, of the study of evidences, of caution in statement, of intellectual honesty, and of humility. This branch of study brings us into contact with many great and noble minds; for most of the great masters of science have realized their limitations, and are free from that over-confident dogmatism which too often mars the utterances of the camp followers of their army.

Science may be taken to be man's effort to trace God's footsteps in the world of the phenomenal, the expression of His will, as far as it is manifested, in the region of apparent necessity and mechanism. It knows nothing of freedom, of values, or of personality; and therefore it needs to be supplemented by some knowledge of philosophy and art. For the good and the beautiful are as much absolute values as the true, the three rays which shine from the face of God.

Familiarity with the methods of science also helps a preacher to win a solid basis for his reasoning in an age which tends, in reaction against a bankrupt rationalism, to plunge into the depths of superstition, sentimentality, and emotionalism. For no one is quite so superstitious as the disillusioned rationalist. Scientific methods steady abstract speculation by insisting on at least one side of the sacramental principles, which alone seems to give us the truth of man and of the universe.

(v.) *Philosophy.*—But science alone, with its faulty method of abstraction, its limitation to things that can be demonstrated, its logical methods which condemn it to mechanical conclusions, and its inability to deal with values, needs to be corrected in the preacher by some study of the history of philosophy, and of all that can be learned of art. For some philosophy of man and the universe, either conscious or unconscious, lies behind all preaching; and fully to teach about God requires some appreciation of beauty and rhythm. But just as it is possible to allow our power to learn by patient study to atrophy by disuse, so it is possible to fail to develop or to lose

the power of appreciating beauty, if a man devotes himself too exclusively to scientific study.

A preacher has much need to train and educate the powers of *imagination*, for there in the heavenly places, where an idea forms into an image, is the home of the real. The imagination can be trained and disciplined by a good method of meditation.

If a preacher has taken pains to educate and train his *memory*, it will much enrich his ministry by enabling him to recall readily what he needs in the illustration of his subject, or the adornment of his work. The much-advertised methods which are said to give a man "the memory of an elephant with the thought of a worm" are not really needed. Anyone can train his own memory by attention and repetition. The game of chess has helped many preachers by affording them the stern mental discipline they require for their work, the habits of concentration, analysis, synthesis, of constructiveness, and of the sympathetic entering into the mind and ideas of an opponent, seeing life from his point of view; it also admirably pictures to him the truth about life in its manifestation of a freedom won from stern necessity, in its severity of judgment, which obliges a man to bear the consequences of carelessness and inattention to duty, and to work them out to the bitter end; in its demand for imagination and enterprise disciplined by the caution bred by personal responsibility. But it represents the old dispensation rather than the new, for it leaves no room for mercy and forgiveness. It is the Law, not the Gospel. A knowledge of some foreign languages, especially of French, the language of modern eloquence, is most useful in improving style and strengthening one's vocabulary.

Perhaps this outline of the remote preparation for preaching can best be concluded by placing the final and supreme emphasis on the mystical union of the soul with God by love. Mystic union cannot be learned from books, for it is an individual experience which cannot be expressed in words; those who write about it can only point the way in which the experience may be won, or in which obstacles to such an experience, such as sin, may be removed.

But it is essential that everyone who would preach the living Word shall win that experience of union with God for himself in prayer, and penitence, and worship. What our Lord

said to S. Peter, "Simon, son of John, lovest thou Me?" He says to everyone who would preach Him to others. Deep, abiding, living union with Christ, which enables a man to enter into His mind and know His will, to think His thoughts, alone will enable him to speak His words, and to do His deeds. "I in them, and Thou in Me," is the secret of this interpenetration. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit, for apart from Me ye can do nothing" (S. John xv. 4).

This union with God by love is the key to all philosophy, and to all science. "This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." Without this union with God by love, which is eternal life, all science and all philosophy would be worthless to a Christian preacher, and every gift of eloquence be wasted. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not love, I am nothing." With this sublime utterance we may conclude, for no words could add to the sternness of the warning, nor to the strength of the encouragement which this passage brings to the preacher's heart.

ILLUSTRATIVE MATTER

Extracts from "On Meditation," by Dr. Horton

P. 174: "If study is the contemplation of visible things, then meditation is the study of things unseen; and while much of the Word of God can come to us in the facts which appeal to the senses when they are rightly interpreted by the Spirit, the Word of God in its fullness does not come and cannot come through the senses—'eye does not see, ear does not hear, the heart does not conceive.' Unless the man of God has got access within the veil, unless he is accustomed to handle things unseen, unless his inward eye is occupied with the immediate revelation of God, he will never be able to show the way to men.

"Meditation is the steadfast setting of the mind on things unseen and eternal, on God and the soul, on the authority and dictates of the moral law, on life not as it is broken in the kaleidoscope of expression, but as it is apprehended in the white light of its idea. No one is likely to enter on the path of meditation, and to quiet his breast for the task of reception, unless he believes that there is an over-arching Being that waits to impress itself upon the prepared spirit, that there is a God who draws nigh to them that draw nigh to Him. As a rule men have not faith enough to meditate. They have just faith enough to study to acquire knowledge, to accumulate facts, and from a wide induction to make a venturesome guess at the origin or author of things. But it is a deeper and rarer faith to be well persuaded that the author of things is not far from the conscious mind, and watches for the ruffled waters to be still that he may mirror Himself in their bosom, and send the gleam of His glory along their shining surface. It is in this meditation that a believing soul may feel—

> A presence that disturbs him with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man;
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

"*Prayer.*—'Much reading and thinking,' said Berridge, 'may make a popular preacher, but much secret prayer must make a powerful preacher.' "

P. 203: " 'Men would see Jesus, and they rightly apprehend that the minister's true function is to show Him to them.' What is the secret which has enabled the Catholic Church hitherto to face all changes and to possess all continents, adapting itself as readily to your democracy as it did to the aristocracies of the old world? The readiest explanation would not be that which a Roman divine might give. The hierarchy, the sacraments, the fascinating ritual, might offer some explanation of the cheap and worthless victories over weak or indolent minds. But that which has secured her noble and eternal victories has been the continual maintenance from the

first age to the present of the habit of meditation on the person of Christ. She has always had her mystics and her saints, men and women who turned aside from the crowded ways to contemplate in tearful wonder, or rapturous adoration, the Saviour crucified. She has never made the mistake which the vigorous and self-reliant spirit of Protestantism constantly makes: she never regarded mysticism as a term of reproach. . . . Unless Protestantism repents we shall find many souls turning back to the cloister and the cell, for the calm of contemplation and the quiet insight into realities which the loud roar of the mart and the defiling lust of gold are making difficult in English-speaking communities.

"*Inconsistent Lives.*—Some of the most eloquent and apparently inspired preachers have been a reproach to the Gospel they have delivered. Declaring the necessity of unworldliness they have themselves been ambitious, avaricious, and selfish. Preaching the duty of love, they have been suspicious, malignant, quarrelsome, and uncharitable. Expecting others to be humble, they have become notable examples of vanity, conceit, self-esteem, and pride."

CHAPTER IV

THE IMMEDIATE PREPARATION: THE CONSTRUCTION OF AN OUTLINE

THE USE AND ABUSE OF A SCHEME

Before entering on the discussion of schemes and methods of sermon construction which may be useful to young priests at the commencement of this most difficult part of their ministry, it is necessary to state most emphatically that these schemes and methods are only suggested as a first aid to students, who, with little experience and generally with most inadequate training, find themselves faced week after week with the duty of preaching to their flock. Anyone who has realized the awful responsibility of his office will naturally approach this task with fear and trembling. Many of us have suffered severely from the strain of having to preach two or three times a week when we have never been taught even the elements of sermon construction: and in cases in which the self-confident preacher does not suffer the suffering is often borne by the congregation. The schemes and methods to be described are merely given in the hope that they may encourage each man to work out for himself a method of his own. They are merely the technique of an art which is intensely personal. Each person differs from every other in religious experience, in mental equipment, in temperament, in habits of thought, in facility of utterance; so that no one scheme or method can be the best for every man except that which he gradually evolves for himself. But it is possible to suggest certain fundamental principles which may form the background of any scheme, and the study of methods which others have found useful may stimulate thought and help each person to construct the method best suited to himself. But even when a man has found out the method of approaching his work which is best suited to his

character and temperament, he must not allow himself to become the slave of his own scheme. Preaching should be the enthusiastic and joyful utterance of the living experience of communion with the living God; and this will lose all its freedom, spontaneity, and originality if a man allows methods or schemes to dominate him.

It is with oratory as with every other art. It is born in the world of wills, the shrine of the ideal, the realm of the real, where God dwells in light unapproachable, and whence He issues forth in the heavenly vision of the good, the beautiful, and the true. But the musician whose soul is stung with an immortal thought, or the artist who catches a glimpse of things as they are in God's sight, or the prophet who burns with a living word from God, each has upon him the divine necessity to communicate what he has seen, or heard, to others. This necessity for expression brings him into the world of the phenomenal, where his art must make use of science; for science is God's method in the phenomenal. So every art has its essential inspiration, and also its technique of expression, which latter can be to some extent taught and learnt. Art is the expression of an experience; science is the analysis of that experience. Art is the expression of creative personality; science is the study of the apparatus by which personality expresses itself.

In some exceptional cases the union of a soul with God, his harmony with the rhythm of the universe, is so close that he can dispense for a time with the study of technique, as in the case of infant prodigies in music, mathematics, and chess. So some of the greatest preachers are completely inspirational, and all preachers at some time should experience that overpowering inspiration which is entirely independent of skillful technique, and sweeps away in a rush of the spirit all the carefully prepared material of a sermon. But experience has shown that for an abiding ministry in any art a knowledge of its technique, *if it is kept in its subordinate place*, does help to purify and to discipline expression, and to correct faults of workmanship. So the musician studies the vocal chords or other musical instrument which is to enable him to express his message. And the painter studies the mechanism of his art, the composition of paints, the making of brushes and canvas, human anatomy, botany, composition and emphasis. So, too, the sacred orator, while he draws his inspiration from God,

may find the best expression for his message if he had studied the technique of his art, provided always that such technique is kept in its place in entire subordination to prayer and communion with God. If the musician will not take pains to exercise his spirit, and relies only on the technique of his art, he may sink to the level of a barrel organ. If the preacher will not suffer the pains of creative art, will not purify and discipline himself by holding communion with God, but comes to rely on his own fluency, his memory, his skillful methods, his formal scheme, he too will sink to the level of a barrel organ, and grind out Sunday after Sunday a tune which may be faultless in the scientific accuracy of its mechanism, but which has no life, because it lacks the flame of love.

It will be understood, then, that when rules, methods, and schemes are given in the following pages, they are not given as the universally best for all, but as summaries of experience of what one preacher has found useful, and sometimes as representing principles of fundamental importance; that these rules, schemes, and methods are merely the technique of the art which should be rejected by anyone whom they do not help; and which, in so far as they are useful and true, should as soon as possible be relegated to the subconscious, so that, while they form the channels along which thoughts will run, they make no demand on the conscious mind. Rules for preaching should be like the rules for riding a bicycle. Most of us can recall our first attempt at riding a bicycle: the fearful, clumsy, and ineffectual attempts to mount; success, and a precarious perch between two wheels which wabbled in all directions at the same moment; the enthusiastic and perspiring friend who pushed behind, and pulled in front, and corrected deflections to the right or left with ubiquitous zeal, while all the time he was shouting out the rule, "Turn the wheel in the direction in which you are falling." How intensely annoying it was to be told this again and again in the midst of that tragedy of instability, when one felt oneself falling in all directions almost simultaneously, and when from every point of the compass motor cars were flashing toward you. But gradually under the patient repetition of the same words by one's friend, our brain began to discern the prevailing declination of our body from the line of rectitude at any particular moment, the hand began to turn the wheel automatically in that direction, the

correction of the declination began to be expected as a matter of course, the terrors of the ditch diminished, the multitude of racing motor cars resolved itself into one not going very fast; our self-confidence was growing as we felt more able to deal with the situation; our self-respect was restored, as a panic-stricken and disintegrated personality regained its unity, and established a harmony with its instrument of locomotion; until at last balance was won by instinct; rules were no longer a painful process of intellectualization, passing in succession through the brain, and absorbing all our attention; the rule was as true and as operative as ever, but now it had become an instinctive habit; it no longer demanded the attention of the mind, and the obedience of the will; it was relegated to the subconscious, as, long before, balance in upright walking had been; we had won "the freedom of the wheel"; and now our whole conscious life was liberated to attend to things which really mattered, the object of our journey, the beauty of the landscape, the song of the birds, the smile of the flowers, the conversation of our companions on the journey.

So with the rules, methods, and schemes for sermon construction given in the following pages. As soon as possible, by practice, they should be relegated to the subconscious, so that the preacher's soul may be liberated from attention to mechanism to attend to the things which really matter, to enjoy the sunshine of God's presence, to gaze out over the sunlit landscape to the far horizon of eternity.

We will consider sermon construction under the following heads:

THE MAKING OF AN OUTLINE

I.—Realize Your Audience

In the immediate preparation for preaching you should free yourself from the idea that you are going to make a "great pulpit effort," as it is called. Otherwise you may subordinate your duty to your vanity and preach yourself instead of Christ. Nothing so easily betrays us into a style which is pompous, or bombastic, as this illusion of greatness. A sermon which is born of this idea may be brilliantly clever, but will not be spiritually effective. For normal sermons we should

say to ourselves: "God has some word of rebuke, or encouragement, or instruction, or consolation, for His people. He will give it to me to make it incarnate if I seek it from Him. I must seek it with a pure intention for His glory, and the coming of His kingdom, and the salvation of souls. I must trust Him to use me for these ends, and not yield to undue anxiety."

The first duty in preaching, after one's devotions and union with God, is to realize your audience. Ask yourself—

1. Who Will be Present at this Service?—Many preachers preach to the absent; still more, to themselves. They are deeply interested in some subject of study, and inflict it without scruple on their congregation. In the beginning of your ministry, before you are familiar with the lives of your people, it is advisable to make a list of persons who may be present at the service at which you are to preach. Such a list might run: The men and boys of the choir; the churchwardens, and one or two sidesmen; a doctor; some ladies of leisure; one or two domestic servants, though this class is rapidly becoming extinct; some shopkeepers; some clerks; and in exceptional cases, a working man. Of course, this list will vary with the nature of a parish, city, suburban, country, or working class. The next question is—

2. What Is Their Manner of Life?—I found it useful while I was inexperienced and new to my parish, and had not yet entered into the life of the people, to write down a typical day's life of several persons—shopkeepers or clerks—thus: Time of rising; the duties which occupy their time; their recreation; their family life; what they read; the persons whom they meet. What is their aim in life, their ideals, their temptations, hopes and fears? What does Christ mean to them? What does religion mean to them? What ideas, if any, do certain words convey to them—*e.g.*, the Church, Incarnation, Atonement? What instincts can be used? Then we should ask—

3. What are Their Needs?—Don't be deceived by appearances. Englishmen conceal their deepest feelings most jealously. They may all look alike on Sunday in their best clothes. But faithful and persistent visiting, and hearing confessions, will gradually teach you that beneath the formal outward appearance many a sad tragedy, and many noble dramas of heroism, are bing wrought out. You can visualize this in concentric circles.

1. The individual discouraged, disappointed, disillusioned, bereaved—carrying on a noble struggle with temptation, or happy and successful.

2. In the home.—A happy family, or one which finds it difficult to live together; an abiding or a temporary disagreement, or a growing alienation.

3. In business.—Ups and downs—prosperity or adversity; the gnawing of a perpetual anxiety as to how to make both ends meet; the joy of promotion or success; the temptation to acquiesce in shady transactions, and to lower the standard of truth and honor.

This will be enough to indicate some of the means of realizing one's audiences, which is the first duty in preparing to preach. It may save one from choosing a subject or speaking a language which will not help those who hear, as in the case of a learned professor who is reported to have addressed a small meeting of Cambridge bedmakers (the ladies who clean the rooms of undergraduates) in the following terms: "I grant you that, before the marvelous revelation of modern science and the most recent development in philosophy, the ontological argument for the existence of God has somewhat weakened in force!"

We may say, then, that the first duty of the immediate preparation for preaching is, by prayer and meditation, to enter into union with the heart and mind of God; and the second duty is, by carefully realizing one's audience, to enter into sympathetic union with the persons who will listen to your sermon.

II.—The Choice of a Subject

1. Rules.—(1) Kneel down; realize the presence of God; confess your sins; thank God for entrusting this work to you. Pray that His name may be hallowed, His kingdom come, His will be done; pray to be delivered from self-will, and to be guided by the Holy Spirit to choose your subject aright.

(2) Consider what subject will be most spiritually useful to those to whom you will speak. Visualize the congregation.

(3) Remember that you will speak to those who are present, not to those who are absent. Flaming denunciations of those who neglect to worship God are sometimes delivered in church, which obviously it would be better to deliver at the

street corner. The chances of a ricochet from those present to those absent are not great.

(4) The subject should be religious—*i.e.*, with direct reference to God. Your primary duty is to teach a supernatural religion. Mild essays on ethics, citizenship, war, character, how to get on in life, etc., are justified only if God and His love and will are the mainspring of the whole and the dominant thought.

(5) Consider your own capacity. Some subjects are too difficult to be dealt with profitably by a young priest with little experience. I have heard an exceedingly youthful-looking undergraduate on Blackpool sands instructing a crowd of Lancashire matrons, many of them the "mothers of nine," on how to bring up a family. His sermon was good, but unsuitable.

(6) Consider the time at your disposal. Some subjects can be dealt with in sections. Others should not be touched at all unless they can be treated fully as a whole. One may expect a shorter time in the morning than in the evening.

(7) Consider the people's needs and capacities. We must not take counsel only with our own inclination, choosing those subjects which give us the least trouble in preparation, or afford the best opportunity for display, or those which happen to interest us at the time. We must consider what the people need most to help them to be what God would have them be. Some subjects are unsuited to the capacity of those who hear. In my first curacy I delivered a most eloquent course of sermons on the existence of God to a congregation of old ladies who had never for a moment doubted it. We must learn to treat subjects on different levels of argumentation.

(8) After considering the needs of the people, of two subjects equally suited to their needs, choose that which interests you most, so that you can speak on it with enthusiasm.

(9) The subject on many Sundays is fixed by the Church's year. In every parish a three years' course should be prepared, which will insure that every regular attendant at the service shall in that time be fully instructed in all that a Christian ought to know and do. But the course must not be rigidly followed without variations, for local or national events demand attention.

(10) Keep a supplementary list. Every priest has to face some occasion when, through sickness, or emergency calls, or

sloth, or procrastination, or a fit of accedie, he finds himself utterly at a loss as to a subject on which to preach. He sits at his desk on Saturday morning, his mind a blank, his brain exhausted, his nerves ajar. The hours slip by, and no thought comes, no message is given in answer to his fervent prayers. He suffers all the subtle and acute agonies of "stage fright"; and the tired brain and weary heart only become more irresponsive the more one tries to flog them into activity. I have found at such times a supplementary list of subjects which ought to be dealt with at *some* time, and may be dealt with at *any* time, and upon which one's notes have been steadily accumulating, will come as a most welcome aid to a tired brain. Life in paradise; purgatory; heaven; historical subjects; vocation; the call to a state in life; occasions of sin; God's will of permission, and will of design; the duty of witness; courtship; marriage; the home; the way of life; and such subjects as find no definite place in the Church's year. Many subjects will be suggested by our visiting; and the usual excuses one meets with may go on such a list. "I don't set up to be better than my neighbor"—"Be ye perfect as your Father in heaven is perfect." Stagnation—"What was good enough for my father is good enough for me."

2. Courses of Instruction.—It is impossible to sketch an ideal course of instruction in the abstract, for no course is ideal which is not constructed with a view to the needs of the particular parish and capacities of the person who is to give the instruction. But a list of subjects is given, which may stimulate thought and suggest some neglected truths. Of course, many subjects here mentioned would need to be split into several addresses.

Subjects for Instruction

(A) *Revelation*

1. God.
2. The Holy Trinity.
3. The attributes of God.
4. The Creation.
5. God immanent and transcendent.
6. The Fall of man.
7. Comparative religion.
8. God's election of Abraham.
9. The Jewish religion.
10. The kingdom of God.
11. The Messiah.
12. The Incarnation.
13. The Life of our Lord.
14. The Death of our Lord.
15. The Resurrection.
16. The Ascension.
17. The Process of Atonement.
18. The Sacrifice of Christ.
19. The Descent of the Holy Spirit.
20. The Mission of the Holy Spirit.

(B) *The Catholic Church*

1. Jewish Church expanded into Catholic Church.
2. The election of Faith.
3. Nature of the Catholic Church.
4. A Spirit-bearing brotherhood.
5. The four marks of the Catholic Church.
6. The Acts of the Apostles.
7. Scenes from the Primitive Church life.
8. The Church life—institutional, ethical, and mystical.
9. Holy Orders of Bishops, Priests, and Deacons.
10. Persecution and martyrs.
11. Lives of the Doctors of East and West.
12. Hermits and monks.
13. Council of Nicæa.
14. Conversion of the Empire.
15. Schism of East and West.
16. The Friars.
17. The Reformation.
18. The Continuity of the English Church.
19. The missions of the Church in every land.
20. Reunion.

(C) *The Teaching of the Church*

1. The need and history of creeds.
2. The nature and need of dogma.
3. The Articles of the Creed.
4. The Catechism of God and the Church.
5. The Sacramental principle.
6. Holy Baptism.
7. Confirmation.
8. The Holy Eucharist as the Christian sacrifice.
9. Holy Communion.
10. The duty of Communion.
11. Sin, its nature and essence.
12. Mortal and venial sins.
13. Judgment, particular and general.
14. Hell.
15. Repentance.
16. Conversion and confession.
17. Amendment of life.
18. Occasions of Sin.
19. Other Sacraments—
    Holy Unction.
    Holy Matrimony.
    Holy Orders.
20. Vocation to a state of life.

(D) *Christian Ethics*

1. The end of man.
2. Means to that end.
3. Obstacles to that end.
4. The will.
5. The conscience.
6. The passions.
7. Faith.
8. Hope.
9. Love.
10. Prudence.
11. Justice.
12. Fortitude.
13. Temperance.
14. Covetousness.
15. Lust.
16. Social ethics.
17. Citizenship.
18. Truth and honesty.
19. Zeal and tepidity.
20. Courtship and marriage.

Now, when we glance over the list of subjects we see at once that a large number of them suggest a whole course of subdivisions and amplifications, and the choice of subjects becomes immense. Herein lies a great peril. The opportunities of teaching the general congregation are few. If too wide a plan

is mapped out there may be a failure to teach the essentials effectually. For English people need to hear a truth often repeated before they get it firmly planted in the mind. So in choosing a subject it is wise to turn away from the vast range of Christian truth and to begin with the individual soul who will listen to you.

3. The Way of Life.—Here is a soul. It has to go to work on Monday. What does it need to know? It needs to know, first of all, the way of life. Jesus is the Way, the Truth, and the Life. Does every soul know Him as a living, loving, present, personal friend and Saviour, the unseen companion of his life, who shares his home, dwells in his heart, and goes with him to his work, reads his thoughts, hears his words, sees his deeds, takes an intense personal interest in him, is disappointed when he fails, and is wounded when he sins? This is the first point in the way of life.

Does he know how to get grace from God in prayer and sacrament, to strengthen his weakness? How to live in the recollection of God's Presence? What temptations await him? What are the occasions of sin which he must face? (An occasion of sin is "any person, place, or thing which may lead me away from God.") How to witness for God and how to work for the coming of God's kingdom? What to do if he falls into sin? How to repent, and how to make his confession, and to amend his life?

Does he know that he belongs to a brotherhood, the Fellowship of the Holy Catholic Church, and that he must obey her discipline, and keep the commandments of the Church? How to observe fasts and festivals? How to prepare himself worthily to receive Holy Communion? How to read God's Word, and how to observe the Lord's Day in worship, recreation, and rest? Has he realized his duty of almsgiving, and of paying for his religion? Does he realize his duty to witness for God by an upright holy life, and how to win other souls for Christ? Is he enthusiastic for the supreme end or purpose of his life, the coming of God's reign over the hearts of men? Is he keen in the support of the Church's mission work at home and abroad?

This method of selecting one's subject by the duty of arming every soul for the battle of life will insure a real working value for the Faith.

4. The Need of Instruction.—Again, in choosing a subject it is well to consider in what the congregation most lacks instruction. In England in the past generation is it not true to say that we have tried to teach too much, so that a vague religiousness, an atmospheric piety, an amorphous sentiment, has taken the place of a definite faith? And since this vague unformulated ethicism has no root in history or dogma, it does not stand the strain of life, and evaporates just when it is most needed. Two truths have been frequently neglected: the social aspect of Christianity, and the sacramental principle. A personal pietism, and an individual salvation, has been substituted for the Gospel of Fellowship and the coming of God's kingdom, and the sacraments are looked upon as the reward for saints, rather than as a help for sinners.

Perhaps I can best end this section on the choice of a subject, and emphasize the need of an earnest desire to seek God's guidance and to do His will, by placing on record some startling courses which are taken from real life.

Lenten Courses

(A) *Everyday Things*	(B) *The Divine Request*	(C) *The Gospel*
1. Spectacles.	1. My	1. God
2. Photographs.	2. Son	2. So
3. Telegrams.	3. Give	3. Loved
4. Books.	4. Me	4. The
5. Railways.	5. Thine	5. World.
6. Clocks.	6. Heart.	

We may admire the simplicity of this method without being convinced of the wisdom of the choice. Another course was entitled "The Three Axes," and I have known an evangelical clergyman preach two courses on "The Six Come-downs" and "The Seven Come-ups."

It is a relief to turn away from such nauseating silliness to the solemn words of the great Bishop Dupanloup.

"To resume: Jesus Christ wishes His ministers to teach His people religion, and the whole of religion; in consequence, He wishes them in every parish, in every pulpit, small or great, to preach: The whole of revealed truth; all the precepts of Christian morality; all the evangelical virtues of the Gospel; all the means of salvation; prayer, sacraments, and Eucharist.

"Such is without doubt the will of our Lord. But if it be so, gentlemen, what, I ask you, shall we one day answer? What in the hour of judgment, when Jesus Christ, putting before our

eyes all our preaching for ten, twenty, or thirty years in a parish, will show us that there are many points in religion, and those of the last importance, of which we have never spoken, or which we have at most only touched upon in passing, without ever treating them as one must treat in order to teach them, and so lightly and vaguely that our hearers have not even been able to notice them? Ah! let us judge ourselves, gentlemen, that we be not judged; let us set all our addresses, all our sermons, in the light of the *docentes omnia* of our Lord, and let us seriously examine them from this point of view, the only true one, that of the Gospel, which will be that of the judgment; let us see what we have to reform in our preaching, in the choice of subjects, in their intelligent distribution, and in a solid and clear way of treating them, so really to fulfill the orders of the Divine Master in teaching the people" ("The Ministry of Preaching," p. 52).

III.—Accumulate Your Material

When the subject has been carefully chosen, the next step, if we are working by a scheme, is to accumulate our material. Of course, the process of doing this will vary according to one's subject. All we can do here is to suggest general points for accumulating material when the subject centers round a passage of Scripture.

Rules for Accumulating Material.—1. Do not trust to what you already know; study the subject afresh. "All that presents itself at first when we begin to examine our subject is generally feeble, commonplace, insignificant; it is when we study it thoroughly, which is nothing else than to descend into the heart of the mine, that we discover the vein of thoughts which are beautiful and full of force. Without the profound study of the material there will be nothing solid, nothing strong, no warmth, little accuracy, little of interest, little fruit."

2. Earnest study of the subject will gradually help you to see the ideas contained in it, the best way of selecting that aspect of the subject which will be most useful, the right order in which it should be treated, the due gradation, the proper divisions, the links of transition by which we pass from one part to another without mental shock, and the unity of the whole.

3. Method of study. Read the sections of the best writers on the subject available with a pencil in your hand, and jot

down in briefest summary, often in one keyword, any thought which may strike you as likely to be useful. If the thoughts are not noted as you read, other thoughts will overlay them and crowd them out of your operative mind.

4. If any thought in your author suggests a chain of thought in your own mind, follow this out as far as it leads you. Your object in reading is the stimulation of your own mentality. The author you are reading was addressing an audience different from that which will listen to you. So while he may suggest some aspect of the truth to you, it is for you to present that truth to your hearers in a way in which they can appreciate it.

5. If the subject centers round some passage in Scripture, read the passage, if you are able, in Hebrew, Greek, and Latin, as each of these may suggest some thought which may not be apparent in the English translation. The use of Cruden's Concordance, of an analytical concordance such as Young's, or the excellent "Schmidii Concordantia" abridged by W. Greenfield (Bagster and Sons, Paternoster Row), will help. The passage may also be read in "The Harmony of the Four Gospels" (S. P. C. K.), in Drummelow's "One Volume Bible," with much caution in Peake's "Commentary on the Bible," and in Weymouth's "New Testament in Modern Speech"; Hastings' many dictionaries should be consulted. A short summary of the subject can be found in the "Subject Index" given in the Oxford or Cambridge Companions to the Bible.

6. If the subject is, or involves, history, it is important to know enough of the epoch, and of the manners and customs of the people at that time, to catch something of the atmosphere in which the incident occurred. It is easy to be deceived by words, and to read into other periods or other climates the meaning attached to the word here and now—*e.g.*, there is little in common between the "King" we read of in certain parts of the Old Testament, who was often merely the chief of a small nomad tribe, and whose army consisted of a few hundred men, and King George V, ruling over a quarter of the globe. Again, the sun and water have a very different significance in tropical countries from what they have for us in England, who see so little of the former, and so much of the latter.

Other methods of accumulating material will be dealt with in later sections.

IV.—Meditate on the Subject

When the subject has been chosen, and the material has been accumulated by diligent study, the next point is to meditate on the subject. It should scarcely be necessary to say that in following such a scheme as this, processes are isolated and given in succession, for the sake of clearness, which are really interpenetrating and concurrent.

When we first approach our subject we find that we have some knowledge of and some ideas on it. The first may be increased by study, the second by reflection. While we study we ought not merely to read, we ought to pause frequently to reflect on what we read. And when our material has been assembled in many forms, we must concentrate our mind on careful meditation on the subject.

1. The Use of Schemes.—Now, the difficulty of many a young preacher whose imagination has not been trained, who has little store of experience of life upon which to draw, who is unaccustomed to the composition of essays, and inexperienced in the construction of sermons, is very often how to get started. He does not know where to begin. The vague desire to speak on his subject refuses to formulate itself, or to precipitate itself on to paper. He has seen, approved, and noted other people's thoughts; but they are merely separate items in his brain without any unity. He has not yet appropriated them, made them his own.

The question is how to stimulate his thought; and for this purpose, and this purpose alone, I wish to suggest the use of what I shall call "schemes," by which I mean a method of applying the mind to a subject so as to get possession of it. In the history of rhetoric and oratory it has gone by many names. It is sometimes called "dialectic," the art of understanding and the art of expression, to know the kind and species of each thing. How to explain and how to define; how to distribute the parts; how to discern the true from the false; how to see the consequences, to foresee the contradictions, and to remove ambiguities.

Others call these methods "commonplaces," or "topics." The topics may be defined as, "Certain leading considerations which can be applied to any subject for the purpose of studying it in itself, and in all its relations to other things, so as to

acquire a clear and full knowledge of the matter under consideration." But these classical methods so often involve one in the terms of some philosophic system which are no longer used, and tend to excessive rigidity of thought; so it seems desirable to abandon the old terminology, and to give a few outlines of schemes in the hope that each student will make out his own.

(A) *A Logical Scheme* may run as follows:

1. Definition.
2. Enumeration of parts.
3. Genus and Species.
4. Causes—
   - (*a*) Efficient.
   - (*b*) Formal
   - (*c*) Material.
   - (*d*) Final.
5. Effects.
6. Comparisons.
7. Differences.
8. Contraries.

For example, if you desire to speak of prayer your first approach to the subject may be as follows:

1. *Definition Formal.*—An elevation of the soul to God.

2. *Definition Oratorical.*—It is to raise oneself toward the throne of the great King, to be admitted to an audience with the sovereign Master, to treat with Him of the most grave interests one could possibly have, etc.

3. *Genus.*—The excellent virtue of religion.

4. *Species.*—Vocal and mental prayer.

5. *The Cause Efficient.*—The Holy Spirit who prays in us with groanings unutterable.

The Cause Final.—Why pray? To render to God His due, to tell Him our wants.

The Cause Formal.—How to pray. The requisite conditions.

The Cause Material.—What ought one to say to God? Prayers, supplications, intercessions, and thanksgivings.

6. *The Effect of Prayer.*—Increase of grace and glory, strength and consolation.

7. *The Contrary.*—To forget God. This is the source of all evil, as the other is the source of all good.

(B) *A Scheme for Recommending a Virtue.*—If your subject is to recommend a virtue, say humility, if you have accustomed yourself to use a scheme, you will at once think of this virtue under some such headings as these:

1. To show its excellence, utility, and happiness.
2. To help persons to esteem, to love, and to desire it.
3. To persuade them to adopt the means to acquire it.
4. To exalt its excellence by describing the contrary.

In the case of humility this may be expanded thus:

1. *Your Aim or Object.*—To instruct, to please, to persuade persons to strive to cultivate this virtue.

2. *Definition Formal.*—Humility is to see ourselves as God sees us, as we really are.

3. *Definition Oratorical.*—When we consider the majesty of God and the insignificance of man, when we realize that there is nothing in us which we have not received from Him, etc.

4. *Enumeration of Parts.*—There are four degrees of humility:

(1) Not to esteem oneself.

(2) Not to desire the esteem of others inordinately.

(3) To receive with patience every humiliation.

(4) To rejoice at and to desire humiliations as the means to acquiring this virtue.

5. *Its Excellence.*—God dwells with those who are of a humble and contrite heart. Our Lord reveals humility as the virtue we are to learn from Him. "Learn of Me, for I am meek and lowly in heart."

All men love the humble-minded.

6. *Its Utility.*—If you are really humble you receive many graces from God, such as patience and peace, which He cannot bestow on the proud because they are incapable of receiving them, and you are saved the torments which the proud suffer. Humble-minded persons promote among others the peace they enjoy in themselves.

7. *Its Contrary.*—Pride, which offends God, and exposes the soul to ceaseless wounds.

8. *How to Acquire It.*—Love the means, as well as the end. Humility can only be learned by the patient and joyful acceptance of humiliation.

9. *Obstacles or Hindrances* to acquiring this virtue:

(1) An inordinate love of self.
(2) An inordinate love of the good opinion of others.
(3) An inordinate ambition.

N.B.—This expansion has been merely jotted down as it occurs to the mind on the first approach to the subject. It is not in its best order, nor is it adorned or illustrated. The purpose of a scheme is merely to open out many avenues of thought. Arrangement, order, illustration, and enrichment will be treated in later sections. The whole purpose of a scheme is to give a bird's-eye view of a subject with its most obvious extensions.

(C) *A Scheme for Historical Subjects.*—If your subject is to center round some incident in our Lord's earthly life, or some other event in history, you may approach it by the admirable method recommended by S. Ignatius Loyola in his "Spiritual Exercises," which we may adapt thus:

1. *Exercise the Imagination.*—Reconstruct the scene as well as you are able to do. Imagine that you are yourself present at it.

2. *Picture the Circumstances—i.e.*, the things that stand around—the landscape, the roads, the fields, the houses, the crowd.

3. *Apply the Senses.*—Feel the heat, the jostling of the crowd, the smell. See all the persons, paying special attention to the principal persons. See their clothes, their attitude. Hear the buzz of conversation, the words of the persons to whom you are particularly attending. Consider the actions of all present.

4. "*Apply Interrogation.*"—Ask yourself such questions as, Who? Where? When? How? What? Why? Whence? For Whom? These questions enable your mind to penetrate into the inner significance of the scene, and to possess it, or to become possessed by it. Each or any of these questions may stimulate a whole series of thoughts or emotions which should be noted as they occur.[1]

Meditation on the subject has for its aim, first of all, to possess the subject mentally and spiritually, to see it as God sees it, to become familiar with it in all its aspects; and, secondly, by diligent prayer to become possessed by the subject, so that it becomes a living word of God, burning up into

[1] Other schemes are given on p. 178.

a strong conviction which will often become a real passion for deliverance, a longing to give utterance to the thought, which has become in us a word of God.

This form of meditation must be carefully distinguished from the personal meditation we make for our own soul's welfare. In the latter we meditate for our own soul's welfare, to correct and strengthen ourselves without any homiletical intention. In meditating on the subject we see how it will correct and strengthen others. We may quote here Quintilian.[1]

"Next to writing is meditation. Meditation may in a very few hours embrace all points of the most important causes. . . . Nor does it only arrange within its circle the order of things, but it forms an array of words and connects together the whole texture of a speech with such effect that nothing is wanting, but to write it down. . . . A certain form of thinking must be acquired by great practice in writing, a form which may be continually attendant on our meditations; a habit of thinking must then be gradually gained by embracing in our minds a few particulars at first, in such a way that they may be faithfully repeated; next, by addition so moderate that our task may scarcely feel itself increased, our power of conception must be enlarged and sustained by plenty of exercise; power which to a great degree depends on memory."

V.—Write Down Your Object

I have pointed out that these sections are not necessarily successive, but are often concurrent and interpenetrating. We may think it best to write down our object *before* beginning our meditation on the subject. If so, it may be necessary to amend this after study, which may have brought new points of view to light, or revealed to us some new method of treatment.

But it is of supreme importance to fix your object in writing before you attempt to sketch the first outline. For this object is that which must dominate and give unity to the whole discourse.

Many sermons are nothing less than a tragedy of aimless-

[1] "Quintilian Institutes of Oratory, or the Education of an Orator." Of Thought and Premeditation, Book X., chap. vi., sect. 1. (Marcus Fabiero Quintilian was born A.D. 40, at Calahorra, in Spain. Among his pupils was Pliny the younger. As a teacher of eloquence, and a pleader, he received £800 per annum. He pleaded before Queen Bernice.)

ness. The preacher has no definite purpose in speaking at all, except just somehow to fulfill a distasteful duty for which he has neglected to prepare himself. So he gets up into the pulpit, and if sufficiently fluent he dribbles forth disconnected remarks about things in general, meanders round this or that subject, and comes down from the pulpit, leaving the congregation as vague as himself on the subject of his sermon. "What did the preacher preach about?" asked one who had been absent from the Sunday sermon. "Oh, about forty minutes, I think," was the answer.

Père L. Bellefroid, in his "Manual D'Eloquence Sacrée," says:

"A discourse is not a succession of considerations, much less a collection of beautiful thoughts and eloquent phrases on a given subject, but a chain of reasonings all tending to establish one only and the same thing, to persuade persons of an important truth. It does not suffice in a discourse to speak of one proposition, but to treat it with a perfect ensemble, a perfect combination of means, a perfect unity, so as to win for all the same persuasion. One sees, then, how important it is when the subject has been chosen to determine the particular point of view from which the subject shall be treated. This point of view should not be too vast, nor too restricted" (p. 117).

"One should not be surprised," says a French writer, "if there are few preachers who convert souls, because there are few who aim at this, and many would be immensely astonished if they were shown someone who had been converted by their sermon; the salvation of the hearers was a thing of which they had never thought. They were so occupied by their subject that they forgot their audience. Their attention was so absorbed in the need of imagining and adorning their discourse, that they entirely lost sight of the purpose and end of all discourses, which is to instruct the hearers, and to persuade them to fulfill their duties."

Your object may be—

1. To manifest this aspect of God.
2. To teach this dogma or truth.
3. To awaken this spiritual desire.
4. To exalt this virtue.

5. To excite contempt or loathing for this sin.
6. To persuade to the performance of this duty.

When you have clearly defined an object which is worthy of God and useful or needful to man, write it down. It is your aim, the test of all the means, the guide of every expansion, the judge of every illustration, the governing principle of every adornment. Write it at the head of every page on which you sketch an outline: apply it strictly to every development. Then you may hope to escape the peril of aimlessness.

Dr. Whately says: "Many a wandering discourse one hears in which the preacher aims at nothing, and hits it."

VI.—Decide the Divisions

This duty may come better after selecting your means. But that must be decided in each case by the nature of the sermon. The question is, How can the subject be best presented to the people in such a way as to instruct, to please, and to move them? The art of rightly dividing the subject is chiefly concerned with clearness of instruction, upon which everything depends.

Rules for Divisions.—1. Avoid a fixed scheme. Eloquence needs the utmost freedom. Enthusiasm burns in the soul. The spirit of an orator ought to resent every effort to confine it in any fixed scheme or formal effort.

2. When the freedom of the spirit to approach the subject in its own way has been secured, then it will divide each subject according to its nature. There will be no attempt to force an artificial symmetry of the Ciceronian threefold division, each with its three subdivisions.

3. Clear and natural divisions help the preacher to remember his discourse, if he is preaching without manuscript. They help the hearers by enabling them to remember the course of the argument, and to follow easily the speaker's line of thought.

4. The divisions ought to cover the whole ground of the subject proposed.

5. Divisions ought not to overlap one another. They should be as clear-cut as possible.

6. They should be simple and natural. They ought to grow naturally out of one another in due progression or gradation if the subject is to be treated harmoniously. This will

not apply to treatment by opposites, or reaction, or concentration, which will be explained in later chapters.

(i.) *Division by a Text—All Saints' Day.*—"Rejoice and be exceeding glad, for behold, great is your reward in heaven."

Point 1: The recompense of the saints is sure. "Behold your reward," in contrast to the recompenses of the world, which are uncertain and doubtful.

Point 2: The recompense of the saints is abundant, "great," compared to the recompense of the world, which is empty and imperfect.

Point 3: The recompense of the saints is eternal and "in heaven," compared to the recompense of the world, which is mortal and perishing.

Text: Rom. xii. 1, 2 may be divided in different ways.

First Subject: The Nature of Sacrifice.

Point 1: What is a sacrifice? Definition: to make sacred.

Point 2: Why does God bid us sacrifice our bodies?

Point 3: How can we sacrifice our bodies?

Or Second Subject: God demands Entire Consecration.

Point 1: To sacrifice means to consecrate.

Point 2: God hallows our bodies as well as our souls.

Point 3: The mind must be transformed by renewal.

Or Third Subject: The Evolution of a Person.

Point 1: Formation—interaction of body and soul.

Point 2: Conformation—to the world.

Point 3: Transformation—by the interpenetration of God.

(ii.) *Divisions by Reference to God, our Neighbor, and Ourselves—Christmas.*—Glory to God in the highest and on earth peace.

1. Peace with God.
2. Peace with our neighbor.
3. Peace with ourselves.

(iii.) *Divisions by the Divine Perfection.*—In the mystery of the Passion is shown:

1. The power.
2. The wisdom of God (Bourdaloue).

Or

1. The power.
2. The mercy of God (Bossuet).

We may treat in two ways the Divine perfections. The first is to establish or explain this perfection in the first point, which then would be purely dogmatic, and to develop it in the second, which would then be altogether moral, the fruits of virtue which we ought to cultivate.

(A) *Point 1:* God is everywhere present.

Point 2: What duties does this universal presence of God impose on us?

(B) *Point 1:* There is a Providence which watches over each of us.

Point 2: What are our duties toward this Providence?

The second way is to insert the fruits, affections, and practices in the very announcement of the perfections of God.

(C) *Point 1:* The presence of God everywhere is a powerful motive for avoiding all sin.

Point 2: The recollection of this presence helps us to arrive quickly at perfection.

(D) *Bourdaloue—Point 1:* God has over us an *essential* dominion, which we ought to recognize by a *sincere* oblation of ourselves.

Point 2: God has over us a *universal* dominion, which we ought to recognize by *entire* oblation of ourselves.

Point 3: God has over us an *eternal* dominion, which we ought to recognize by a *prompt* oblation of ourselves.

(E) *Point 1:* This has God done for you in this mystery.

Point 2: This is what we ought to do for Him.

(F) *Point 1:* Jesus in the cradle is for us a benefactor who ought to be loved.

Point 2: Jesus, a teacher to whom we must attend.

Point 3: Jesus, a model to be imitated.

(iv.) *Divisions by Body and Soul.*—Christian penitence is a double sacrifice which God requires of us:

1. The sacrifice of the body.
2. The sacrifice of the spirit.

(v.) *Divisions by the Past, the Present, and the Future.*—The unhappy fate of the reprobate.

1. In the past torn by cruel regrets.
2. In the present crushed by deadly sorrow.
3. In the future desolated by dreadful despair.

(vi.) *Divisions by Succession*, where one division leads to the next, as a link in a chain, or suggests the next by reversal, as—

Subject: "Now is the judgment of this world."
Point 1: Jesus Christ judged by the world.
Point 2: The world judged by Jesus Christ.
Subject: On the Passion.
Point 1: Sin kills Jesus Christ.
Point 2: Jesus Christ kills sin.
Subject: Sin.
Point 1: Mortal Sin is an Evil to God—

1. It is an audacious revolt against God.
2. It is a deliberate contempt for God.
3. It is a black ingratitute toward God.

Point 2: Mortal Sin is an Evil to Man—

1. It is a tormentor.
2. It is a robber.
3. It is an assassin.

Point 3: Venial Sin—

1. Its nature.
2. Its effect.
3. Its punishment.

Subject: The Use of Suffering—Proposition: Let us rejoice in our tribulations, knowing that—

Point 1: Tribulation worketh patience.
Point 2: Patience worketh probation.
Point 3: Probation worketh hope.
Point 4: Hope putteth not to shame.

Because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.

(vii.) *Division by Concentration*, when each point begins at the circumference and works inward to a common center. This method is well illustrated by the model sermon on "Plenteous Redemption," of which an outline sketch is given. In the divisions of this sermon division by natural succession, and by concentration, are combined. The method of concentration can

be visualized by seeing the subject as a wheel, and following each spoke down from the circumference to the center.

VII.—Make a Rough Sketch

When the audience has been realized, the subject chosen, the material accumulated, the subject studied, the object written down, and the divisions provisionally fixed, it is well to make a first rough sketch under the barest headings. Do not write a word until this has been done. The object of this is to secure perfect unity in the discourse. The unity of a discourse is the first supreme mark of a good sermon. The orator's task is to instruct, to please, and to persuade. His sermon must be interesting, beautiful, and moving. Now, both beauty and utility demand unity. No one knows the secret of beauty. But we do know that there is a rhythm in the universe, a rhythm which, to the mystic, seems like the heart-beat of the life of God. These things which are in harmony with this rhythm are beautiful; whether we recognize it in grace of movement, in harmony of color, in melody of music, in the lines of architecture, or in the utterance of orators, it is the same characteristic. Things become beautiful when they are in harmony with the rhythm of the universe, the heart-beat of God. And for the resolution of discords by uplifting them into a harmony which transcends their conflict the principle of unity is essential.

The preacher is not called to make certain disjointed remarks about God, like the tuning up of an orchestra. He is called upon to give birth to a Word of God, an oratorio. And the birth-pangs of deliverance are the pains of attaining a unity in his discourse. This unity consists of two things.

1. Unity of View.—He must see the subject as a whole. Everything in it must tend to one common end, to establish some one precise and clearly defined proposition. "It is attained when there is not a phrase in the sermon which is not expressed except with this object, and which is not either necessary or useful in conducting our audience to it; when, in fine, from this common end, as from a central point, we can take in the whole sermon, with all its ramifications, at a glance of the eye. Unity of view imparts this remarkable property to a

discourse, that it reduces it to one leading proposition, which is merely brought out into greater relief by the various ways in which it may be presented to an audience; or, rather, as Fénelon expresses it, the discourse is merely the development of the proposition, and the proposition is nothing more than an abridgment of the discourse."

2. Unity of Means, when all its parts are so united, connected, and arranged, that the preacher advances continually on the same line of progressive conceptions, when it is one tissue of ideas and sentiments, which beget and follow one another. In this way everything is in its proper place; each truth prepares the way for, introduces, and sustains some other truth which has equal need of its support; and thus they all unite to conduct the audience to the common end in such a manner, and with such an intimate and close connection, that no one of the leading ideas can be omitted without destroying the order of the march, no one misplaced without weakening the force, and deranging the harmony, of the whole discourse" (Potter, "Sacred Eloquence," p. 83).

From the notes of an organ a mere player will strum out disconnected chords; but a musician will unite and weave the same notes together into a harmony which expresses the living idea that burns in his soul.

From the same font of type one compositor will arrange the letters to express some discord of hatred; but an inspired preacher will combine them to awaken a vision of the God of love, or the love of God, which will inflame the hearts of all who read—*e.g.*, 1 Cor. xiii. or 1 S. John iv. 7.

From the same pile of stone one builder will construct a jerry-built villa which has no spiritual message; while an inspired architect will weave them up into a village church or great cathedral, which is prayer and aspiration petrified in stone, and shelters the worship which it helps to inspire, and which gave it birth. One secret dominates every art. It is the principle of unity which expresses the Divine Perfection.

This principle of unity should guide the preacher in making his first outline sketch of the main points of his sermon. It may ultimately have to be corrected, readjusted, or abandoned if it will not harmonize. But in some form it will become the framework which will secure unity.

VIII.—Prepare the Links

From this point onward I must give the sketch of the suggested plan of construction in briefest outline, as so much will be treated in chapters dealing with "Instruction," "The Psychology of Persuasion," "Enrichment," and "The Use of Words." It is only necessary in this sketch to emphasize the guiding principles which one hopes will be sufficiently illustrated in the outlines, summaries, or sections of sermons appended to the various chapters. The reason why we should take great care in passing from one division of our subject to another, and prepare the phrases of transition, is to save a mental shock. We have taken much pains to secure the attention of our audience. We are hoping to instruct, to please, and to move or persuade. The preacher must try to hold their attention without a break as he passes from one division to the next. A bad link or phrase of transition gives a severe jolt to the mind which may quite distract the attention. A good link carries on the attention without jar or distress, as in a well-laid railway line the train passes smoothly over the points from one pair of lines to the next. Consider this bad link: "Oh! then there is another thing I want to say to you." It is a blow in the face of attention, a jolt to the mind; it cuts a connection; the attention must be won again. Compare this with Massillon's transition in a sermon said to be on Charity (by which, in this case, is meant almsgiving—a very different thing).

Divisions—Point 1: Charity is a duty.

Point 2: Charity is a pleasure.

Link.—"If charity toward the people is the first duty of the great, is it not also the chief luxury of their greatness?"

In the examples which follow we must reserve judgment as to the wisdom of announcing our divisions in the introduction. It was almost the rule with the great French preachers. But we are neither great nor French; it is a delicate point which must depend on the nature of the sermon and the character of the audience.

IX.—Divisions, Points, and Links

Massillon.—Sermon (vol. ii. "Ancient and Modern Library of Theological Literature").

1. *Subject.*—On the Delay of Conversion.

Text.—S. John i. 23: "I am the voice of one crying in the wilderness, Make straight the way of the Lord."

Divisions.—We delay our conversion on two pretexts:

(1) That God has not yet given us grace enough to begin our new life.

(2) That we are at present too much entangled by the passions to think of beginning a new life.

After the development of the first point,

Link.—"Such are the pretexts which the sinner who delays his conversion draws from the part of God. Let us now examine those which he takes from within himself."

2. *On False Trust.*

Text.—S. Luke xxiv. 21: "We trusted it had been He who should have redeemed Israel."

Divisions.—This, my brethren, is what induces me to occupy your time upon so important a matter, persuaded that a false trust is the source of condemnation to almost all sinners; that those who are afraid of perishing never perish; and that I could not better fulfill my ministry than by establishing in your hearts those salutary feelings of mistrust which lead to precautions and remedies, and which, in disturbing the peace of sin, leaves in its place the peace of Jesus Christ which surpasseth all feeling. Thus, in order to give a proper extension to so useful a subject, I reduce it to two propositions:

(1) There is no disposition more foolish than that of a sinner who presumes without laboring toward his amendment.

(2) There is none more injurious to God.

The folly of a false trust.
The insult of a false trust.

Link.—But what idea, will someone say to me, do you give us of the God we worship? An idea worthy of Him, my brethern; and in my second part I shall prove to you that false trust is injurious to Him, and forms to itself the idea of a God who is neither true, wise, just, nor even merciful.

3. *For Christmas Day.*

Text.—S. Luke ii. 10.

Divisions.—Now what are the inestimable blessings which this link brings to men? The heavenly spirits come them-

selves to make it known to the shepherds; it comes to render glory to God and peace to men, and behold! the whole foundation of this grand mystery laid open—

(1) To God that glory of which men had wished to deprive Him.

(2) To men that peace of which they have never ceased struggling to deprive themselves.

Link.—But not only does the birth of Jesus Christ restore to God that glory of which men had wished to deprive Him; it likewise restores to men that peace of which they have never ceased to deprive themselves.

Bourdaloue (1632-1704).—Delivered before Louis XIV. and his Court. Translation in "Great French Preachers" by C. H. Brooke.

Text.—S. Luke ii. 10, 11: "Fear not . . . great joy."

Divisions.—1. A mystery of fear. 2. A mystery of joy.

Now I maintain—and here you have the plan of my discourse—I maintain that the mystery of the birth of Jesus Christ, thoroughly understood and devoutly meditated upon, is of all the mysteries the one best calculated to arouse within us both that wholesome fear, but also that secret but solid joy. I submit that the sight of Jesus Christ born in a manger furnishes us with potent reasons both for the one and the other.

For *fear* if you be of the number of the worldly-minded who, blinded by the prince of this world, have forsaken the way of Salvation for the way of Society.

For *joy* if, having your eyes open, you are longing to become enrolled this very day among the number of those faithful Christians who are seeking God in spirit and in truth.

Fear if, fully aware *why* Jesus Christ came into the world, and likewise *how* He came, you mark the contrast and contradiction which exists between Him and yourself.

Joy if, being once convinced of and confounded by the antagonism existing between Jesus Christ and yourself, you at length resolve to conform yourselves to His pattern, and to take advantage of the opportunities for so doing afforded you, even by the very condition of life into which it was God's good pleasure for you to be born.

Fear, then, or rejoice, according to the side you have taken, and the character which most fitly describes you.

Are you on the world's side? Fear! For this mystery will

bring home to you truths of fearful import, as will be seen in the first part of this discourse.

Are you already numbered, or are you to be numbered, among those who are Christians indeed? Rejoice! For the mystery is a revelation of grace and mercy infinite, as shall appear in the second part.

Exhortation at the End of Part I.—At the risk of disturbing the joy of the Church, which is a sacred joy, I am bound to upset yours, which, from the blindness of your outlook, is a joy as presumptuous as it is mistaken. To you I must cry, "Tremble!" Why? Because unto you is born a Saviour, but a Saviour who seems to come into this world on the sole errand of confounding and condemning you, a Saviour who is contrary to all your inclinations, a Saviour who is the enemy of the world and of all its good things, a Saviour who was poor, lowly, and afflicted. Troublesome truths! But for whom? For you, men of the world—for you, that is, whose riches are in this present world, who are absorbed in your abundance, and intoxicated with your good fortune; for you, men of ambition, puffed out with a hollow grandeur and lovers of worldly display; for you, the sensualists and voluptuaries of this world, who worship self, and whose preoccupation is pleasure.

Link.—And yet, now that we have dwelt upon this mystery of fear, this mystery of woe, which I discern at first sight in the birth of the God-made Man, O fellow Christians, let us turn at last to the mystery of consolation therein enshrined, and see what portion I can find for you! It will form the second part.

The above extracts are given somewhat fully to illustrate, not only the formal announcement of divisions, but also the principle of rhythm, of strain, and relaxation.

Bossuet on Death.

Text.—S. John xi. 34: "Lord, come and see."

Divisions.—So that we need but to consider what it is that Death takes from us, and what it is he leaves untouched; what part of us falls beneath his stroke, and what other part remains intact among the ruins. Then we shall have understood what man is; insomuch that I do not hesitate to assert that it is in the lap of death, and from out its dense shadow, that there shines an immortal light to enlighten our reason as to the constitution of our common nature.

Quick, then, O mortals! Off with you to the grave of

Lazarus, and there behold humanity! Come and see at one glance the end of all your schemes, and the dawn of all your hopes. Come and see both the dissolution of our being, and its renovation. Come and see life's triumph through death's victory. Come and see.

We give thee thanks, O death, for the light with which thou dost lighten the gloom of our ignorance. Thou alone canst convince us of our low estate. Thou alone canst make us know our worth. If man esteem himself too highly, it is for thee to take down his pride. If man esteem himself too lowly, it is for thee to put fresh heart into him.

In order to adjust the balance between these extreme opinions of his, thou wilt teach him these two truths, and open his eyes withal, and give him a thorough knowledge of himself: (1) That he is infinitely despicable, because he is a thing of waste and wane; (2) that he is of infinite worth, since his going forth shall be for everlasting.

X.—Write the Conclusion

I fear to call it the "peroration," lest this may convey a too exalted and artificial impression of our task. One of the chief perils a preacher has to guard against is the peril of posing to himself as a great preacher, and allowing his natural simplicity to be overcome by the desire to end with a flourish of trumpets.

Rules for the Conclusion.—1. Remember that a weak, draggle-tailed ending often ruins an otherwise useful sermon. Waters which rushed out from a fountain in the introduction, and passed through lovely and awe-inspiring scenery in their course, must not be allowed to dribble away in their end. That which began as a spark, and flamed up into a fire which illuminated some Divine truth and kindled hearts with a fervent glow of love, must not be allowed to fizzle out like a damp rocket.

2. The peroration, carefully prepared, will enable you to leave off preaching when you ought to do so. It is sometimes pathetic to hear a preacher meandering on, simply because he does not know how to leave off. He really wants to stop. His hearers want him to stop. The subject requires that he shall stop at once. The good he has done will be dissipated unless

he stops now. The harm he has done will increase in geometrical progression if he will not stop. But he meanders on, vaguely repeating thoughts already announced: "As I said before," or chasing little unimportant thoughts down obscure byways into the jungle, or disastrously remembering some rather good passages in former sermons, until the whole force of the present sermon has been hopelessly dissipated. If he enters the pulpit with the conclusion carefully prepared, he can leave off when he likes, when the people wish him to do so, when he feels that he has lost their attention or is in danger of losing it, or if he feels that his sermon has missed fire, or thinks that he has delivered the Word so effectually that any further speech will only weaken it. The prepared conclusion will enable him to leave off strongly, instead of dribbling away into inanity or fizzling out in nervous imbecilities.

3. The character of the peroration will be infinitely varied, as his style must be, because it will depend on the nature of the subject, the character of his audience, and his own capacities. Audiences differ in race, in temperament, in education, in unity, and in habits of mind. A Celtic audience, as in Cornwall or Wales, love a flaming peroration, and need a cold appeal to the will. A cold, rational Yorkshire audience need a flame of intense passion and conviction to kindle their habitual caution into enthusiasm. One kind of conclusion is suited to a sermon which aims primarily at getting a truth accepted; another when the aim is to get something done. The conclusion which is suitable to a homogeneous audience, as in a mining or factory town, would need to be modified in a village in which many different elements worship together. A conclusion which would be beautiful and convincing to an illiterate audience might seem an outrage to a suburban congregation, which prides itself on respectability and has some elements of culture. The preacher's own capacity will also control the style of the conclusion. Not every curate can end on the trumpet note of flaming passion of a Lacordaire preaching in Notre-Dame without leaving a note of unreality behind.

4. If the sermon has aimed mainly at instruction, the conclusion may rightly take the form of a recapitulation of the truth taught and the reasons given. But it should never be a merely verbal repetition. There should always be some new thought of beauty or of force, or some new illustration. Re-

member that the conclusion is the part of the sermon which people are most likely to recall to memory.

5. The recapitulation need not be a repetition, but only a reminder—*e.g.*, "I have tried to show what the Church teaches, what the Bible proves, what life's experience verifies. Let us see that we give expression to this truth in our daily life by," etc.

6. Some subjects are so majestic in themselves that they demand a note of exaltation on which to end. It would not do to end a sermon on the majestic self-abandonment of God in the Incarnation by a weak remark that we shall find it pays in the long run if we yield ourselves to Him. The subject demands an appeal to entire self-surrender in general self-sacrifice, regardless of consequences.

7. Conclusions on a note of ecstasy or an apostrophe to God should never be prepared. They are only permissible when they are spontaneous and genuine, the authentic cry of a passionate heart, and not the skilful device of a subtle head. Prepared emotion tends to be theatrical and insincere.

8. The conclusion of sermons which aim at stimulating action demands great concentration of force, blow after blow, falling on the same point. And since love moves the will, the conclusion will seek to inflame passion. The nature of the audience will decide whether passion is most likely to be inflamed by its expression or suppression in the speaker. Some audiences are obtuse, and the full manifestation of passion in the speaker is necessary to kindle a like passion in those who hear. Other audiences are intelligent, and are more moved by the thrill of a passion, restrained and therefore more intense in the few molten words of burning conviction which force their way to utterance. In either case, as always in speaking, emotion and passion must be genuine and sincere. But this subject will be more fully dealt with when we treat of the art of persuasion.

9. The conclusion should, as a rule, form the climax of a sermon; and great care is necessary to prevent anything like an anti-climax.

"It is in these concluding and decisive moments that we are to bring the full weight of our zeal, of our love, of our ardent desire for the advancement of their best interests, to bear upon the hearts of our hearers. It is in these moments

that we are to rush down upon them with all the highest effort of our talent concentrated on one grand assault; that we are to press the reluctant but already wavering will from every side; that we are to leave that will, and the irregular passions by which it is sustained, no loophole of escape; that thus urged, influenced, and moved by every power which one man can bring to bear upon another, we may wring from our hearers full and unconditional surrender to the force of those arguments which we have laid before them and those conclusions which we have rigorously deduced; that thus we may draw from the penitent's eye those saving tears which are to wash even his deadliest sins away; that thus we may awaken those generous resolutions and obtain those triumphs of grace which are the trophies, and the only ones, for which the true soldier of Christ so ardently sighs" (Potter's "Sacred Eloquence," p. 306).

XI.—Choose a Text

Considerations.—1. It depends on the subject of the sermon whether the text should be chosen early or late in the construction. This also determines the kind of text you should choose.

2. If the subject of the sermon is a comment on Scripture, the text should, if possible, contain the lesson which you seek to teach and as much of the argument as is possible—*e.g.*, on the Resurrection; Col. iii. 1: "If ye then were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your affections on things that are above, not on things that are upon the earth. For ye died, and your life is hid with Christ in God." This text contains the subject (the implications of the "Resurrection"), the object ("seek," "set"), the divisions, the argument, and the unity of view.

3. A text reminds the preacher that he is speaking in God's name, and that his discourse should be based upon and tested by Scripture. It reminds the hearers that the sermon will be an effort to speak a word from God.

4. But if the sermon is on a subject which is not based on a passage of Scripture, then it is often best to choose the text when the subject has been fully developed—after, and not before, the composition of the sermon. For when you

preach on Scripture the sermon is meant to expand and illustrate the text; when you preach on other subjects the text is meant to summarize and fix the subject in the mind of the hearers. If in the latter case you begin with a text, you may hamper and spoil the development of the subject in its due proportions.

5. If you are preaching on a text, take care to study the context so as to give it the real meaning of the author. If you are seeking to give a mystical interpretation to the words of the text, see to it that you do not yield to an improper spiritualization. A right mystical interpretation preserves the unity of truth. It is a legitimate transvaluation of an idea from the historical plane to the mystical—legitimate because all truth is one, however varied may be its manifestation. As an example of illegitimate spiritualization, one may mention a text given in a popular book of meditations for a meditation on the Ascension of our Lord, which turned on the Queen of Sheba and Solomon and his "ascent by which he went up into the house of the Lord; there was no more spirit in her" (2 Chron. ix. 4). This use of God's Word seems to be purely silly, and suggests a slavery to words which may kill the spirit —in fact, there is "no more spirit" in the text than in the Queen of Sheba. I have heard an amazing sermon, whose object was to exhort persons to attend Benediction, preached from the text, "I, if I be lifted up from the earth, will draw all men unto Myself (S. John xii. 32). It is difficult to imagine a more gross distortion of our Lord's meaning.

6. Avoid texts which introduce other subjects, which may distract attention from the matter in hand—*e.g.*, if you are preaching on death alone, don't choose Heb. ix. 27, because this would introduce another subject—the judgment.

7. Avoid freak texts, which may be smart, but are unworthy of those who speak in God's name. At one time in America the use of freak texts was common; and Broadus records a sermon preached, when ladies used to pile up their hair in a knotted pinnacle, on the text "top not come down." It is a little difficult to identify the text by supplying "let him that is on the house . . ."; and more difficult to believe that this is a right use of Scripture. Thirty years ago an excellent sermon was preached to the English Church Union on "apes and peacocks" (1 Kings x. 22), deprecating the mim-

icry of foreign ceremonial, and warning against the dirty heart which might underlie the most ornamental ceremonial, as peacocks are said to be so satisfied with the splendor of their attire that they neglect personal cleanliness. But while there is a real place for humor in the preaching of God's Word, that place is not in the text.

When Galileo fought his noble battle in the cause of the truth he had learned by contemplating the stars, a Dominican opponent preached against him from the text, "Ye men of Galileo, why stand ye gazing up into heaven?" This was tempting, but as false as were probably the arguments which followed it.

8. As we shall see on considering the nature of words, some words have a peculiar moral or spiritual force, partly as keywords which unlock a chain of associations in the mind, partly as touching and releasing emotions of fear or love or desire, partly as haunting the memory with a ringing refrain, or as embodying the truths in a single word or phrase —words of challenge: "How long halt ye between two opinions?" or trumpet notes such as "Prepare to meet thy God."

9. Every preacher should construct his own textbook. A priest in the ordinary course of his daily Eucharist and Office reads through practically all the Bible once, and several parts more than once. If you keep a part of your preacher's notebook for texts which strike you in your daily Bible reading, and carefully cross-reference them under their most obvious application, you will soon have a useful help in choosing texts; and just glancing at the texts on any subject will often suggest a line of thought when you are stale, and the brain needs stimulating into activity.

XII.—Write the Introduction

Considerations.—What is the exordium? It is an introduction to a discourse which aims at disposing the audience to give the speaker a favorable and sympathetic hearing. It has for its object, according to Cicero, to render our hearers benevolent, attentive, and docile, or ready to learn.

The exordium may be of two kinds—the calm or the passionate. The first may be classified as simple, solemn, or in-

sinuating; and the second, called the *exordium ab abrupto*, may be a challenge, or a stimulating question.

The Simple Introduction needs no illustration, as its characteristics will be described. It is the usual form for parochial preaching.

The Solemn Exordium may be illustrated by Demosthenes' beautiful introduction to his sublime oration on the Crown: "I begin, men of Athens, by praying to every god and goddess that the same goodwill which I have ever cherished toward the commonwealth and all of you may be requited to me in the present trial. I pray likewise—and this especially concerns yourselves, your religion, and your honor—that the gods may put it in your minds not to take counsel of my opponent touching the manner in which I am to be heard—that would indeed be cruel—but of the laws and of your oath, wherein (beside the other obligations) it is prescribed that you shall hear both sides alike. This means not only that you must pass no pre-condemnation, not only that you must extend your goodwill equally to both, but also that you must allow the parties to adopt such order and course of defense as they severally choose and prefer." He then describes the advantages of his opponent and his own disadvantages. "I shall be forced to speak frequently of myself. I will endeavor, then, to do so with all becoming modesty." . . . "It is painful and grievous to be deprived of anything, especially by the act of one's enemy; but your goodwill and affection are the heaviest loss precisely as they are the greatest prize to gain." This will be sufficient to illustrate the rules which will be presently suggested.

The Insinuating Exordium may be illustrated by S. Paul's introduction in pleading before Agrippa (Acts xxvi. 2): "I think myself happy, King Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all the customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently." Another example is the introduction of Tertullus before Felix (Acts xxiv. 2).

Again, the exordium of Bishop Dupanloup in his sermon at the Madeleine (February 4, 1858) on behalf of the poor churches in his diocese may be quoted as illustrating the

insinuating introduction: "I love to plead the cause of poor churches and country villages in this place and in your presence. It is not very often that I am called upon to raise my voice outside the limits of the diocese to which my life is devoted, but this object is one in which I am deeply interested. It is besides, I acknowledge, the cause of my own diocese also, and on this account I could not well refuse my feeble aid. Among so many other works there is none which, to my eyes, is more important. The highest motives of faith and charity here find expression. The splendor, perhaps the rather worldly splendor, of this church, this magnificent assembly, all the pomp and state which surrounds you, do not discourage me. My eyes, now long unaccustomed to so brilliant an audience, are still able to discover, in the midst of all this luxury and splendor, noble souls and Christian hearts to whom my words are addressed" ("Life of Bishop Dupanloup," vol. ii., p. 62).

The Passionate Introduction.—This *exordium ab abrupto* may be illustrated by the challenge of Cicero in his first oration against Catiline: "How long, O Catiline, wilt thou abuse our patience? How long wilt thou baffle justice in thy mad career? To what extreme wilt thou carry thine audacity?"

An unfortunate introduction and a swift and skillful recovery will be noted in Acts xxiii. 1-7, and a suitable one in Acts xxii. 1-5. But beside the abrupt challenge an introduction *ab abrupto* may be used to stimulate thought and concentrate attention, as in an excellent sermon on the Resurrection which it was my privilege to hear lately: "If when you go to your office to-morrow morning someone were to ask you why you believed that our Lord had risen from the dead, what would you say?" This at once conciliates the audience by taking them into consultation, introduces the subject, concentrates the attention, stimulates thought, and saves time, which is an important consideration. It may be called the "introduction inquisitive."

Rules for the Introduction—1. *Varied.*—The introduction should be varied according to the character of the sermon. It is unwise to repeat the same form on every occasion. The exordium may be omitted in a short instruction.

2. *Win Goodwill.*—The first purpose of the exordium is to win the goodwill of the audience, to make them kindly disposed, attentive, and ready to learn.

3. *Courtesy.*—Courtesy wins goodwill. It should adorn all the discourse, but is especially desirable in the introduction. Good taste, sincerity, reverence for the truth, and respect for those who will listen to you, will save courtesy from degenerating into flattery or a cringing address. Tact is most desirable. But I have heard a sermon of which the exordium so bristled with tact and a desire to conciliate that the suspicions of the hearers stood up like quills upon a fretful porcupine, and we began to wonder on what point exactly the preacher wished to deceive us!

4. *Modesty.*—Modesty is necessary here and throughout the discourse. Few things alienate the more thoughtful members of a congregation so effectually as the cocksureness of the half-informed. A simple single-hearted sincerity, and a humility which really wonders that anyone would care to listen to us, especially if they have heard us before, a sincere love of souls, the supernatural love which loves them because they are dear to God, will insure the right approach. This modesty should not be assumed as a rhetorical garment for this occasion only, but should be the manifestation of a humility deep rooted in the preacher's soul.

5. *Make the Best of an Audience.*—A word of encouragement is often permissible. Englishmen often conceal beneath an outward appearance of indifference a profound diffidence or distrust of themselves. Our Lord wins men by always thinking the best of them; and the introduction to many of S. Paul's Epistles manifests the same affection, and desire to make the best of his converts, which secures a friendly hearing. But before using any expression of affection, be sure that you feel it sincerely, and have a right to express it based on intercession for those to whom you speak, or on some other form of service.

6. *Simplicity.*—The audience is not yet moved, and a quiet, simple statement of the subject, quite free from exalted declamation or oratorical flourishes, is best.

7. *The Subject.*—In purely instructional addresses it may be wise to announce the object and the divisions in the introduction. In some classes of sermons this should not be done, as it robs the development of interest and of surprise.

8. *General.*—In introducing the subject, the general may be stated if you are going to speak of a particular. If the subject of the sermon is "That the practice of humility brings

happiness to a man," the introduction may be, "That the practice of virtue in general brings happiness to the world."

9. *Humility.*—Humility, real and profound, should mark the introduction. You are probably addressing some souls who are far more advanced than you in the knowledge of the subject, or in union with God. You are certainly dealing with truths and mysteries which no human eloquence can handle adequately. It is not advisable to say in the introduction that you "are not worthy to deal with so exalted a theme." This may possibly become sufficiently apparent as you go on; in any case, it is a point which should be left to the judgment of your audience. An affected humility disgusts. It is best not to speak about yourself at all.

10. *The Aim Revealed or Concealed.*—It depends on the nature of the sermon whether the aim or object you have in mind should be revealed or concealed. Sometimes it is well to state it in the introduction, so that it may be present to the mind as a dominant thought throughout the discourse; this we may call the aim revealed—*e.g.:*

Subject: To receive Holy Communion is the dying command of our Lord to us.
Object: I hope I may be able to persuade you to come with devotion, and frequently.

At other times it is best not to reveal, but to conceal, one's aim; for if it is declared it may awaken obstinate opposition, and lose the element of surprise—*e.g.:*

Subject: To convert souls by the thought of death.
Introduction: So-and-so passed away last week. We buried the body on Saturday. Where is the soul? What is he thinking now?

It is just the difference of Alpine scenery. Sometimes our objective, the peak we have to climb, is in our sight all the time; at other times we pass through deep defiles and lovely valleys, and the objective is only seen in brief and occasional glimpses. I expect the psychological reason for this is that certain things can be obtained by direct effort, and other things come as by-products, and cannot be won directly—*e.g.*, health is a by-product of harmonious functioning. The less you think

about it the more you have it. Those who think about it excessively lose it, and become hypochondriacs. Or salvation, which is a by-product of redemptive effort on behalf of others. Those who seek it lose it; those who lose it find it.

11. *To be Composed Last.*—The introduction should invariably be composed last. With the majority of public speakers the subject develops as you go on composing, and may take an entirely different direction from the introduction prepared first. When you really see in its full development what you want to introduce to your audience, then you can construct an elegant little sketch of it, or ask questions which will stimulate interest in each point by way of introduction. Whately[1] divides introductions into five classes.

(1) *Introduction Inquisitive,* to show that the subject is important, curious, or otherwise interesting.

(2) *The Introduction Paradoxical,* if the point to be proved or explained is one which may be very fully established or on which there is little or no doubt to introduce it by a paradox, and dwell on the seeming improbability of that which must be admitted to be true, will often stimulate thought. The stimulating effect of paradox may be studied in 2 Cor. vi. 8-11: "As deceivers and yet true, as unknown and yet well known, as dying and behold we live," etc.

(3) *The Introduction Corrective,* to show that the subject has been neglected, misunderstood, or misrepresented by others, which may remove any prelimiary prejudice from the minds of hearers.

(4) *The Introduction Preparatory,* to explain some peculiarity in the mode of reasoning, to guard against some possible mistake in the object proposed.

(5) *The Narrative Introduction,* to put before the hearers some scene or historical event or some state of things upon which the lesson is to be based.

Cicero is emphatic on the duty of composing the introduction last: "When I have planned and digested all the material of my discourse, it is my custom to think in the last place of the introduction, with which I am to begin. For if at any time I have endeavored to invent an introduction first, nothing has ever occurred to me but what was trifling, nugatory, or vulgar."

[1] "Rhetoric," p. 44.

This will accustom the preacher to appreciate the fact that the rhetorical order of thoughts is often quite different from their logical or historical order.

XIII.—Review, Eliminate, and Reject

When the outline has reached this point we are able to review the whole.

Rules for Revision—1. *The Dominance of Your Aim or Object.*—The whole must be now tested by your aim or object. At every point you should ask searching questions: "Will this help, or hinder my aim?" "Will this illustration really help to illustrate the truth, or will it distract attention from my central object?" If any amplification, or ornament, or illustration is likely so to captivate the attention as to distract it from the governing and controlling aim, then it must be ruthlessly eliminated.

2. *Adorn and Beautify.*—Subject to this dominance of the aim, which gives unity to the sermon, pains should be taken to enrich the discourse so as to make it beautiful and attractive, as well as instructive. We have no right to be dull. We are bound to try to please, as well as to instruct, and to move. It is well to remember that English audiences find it very hard to follow chains of reasoning for any long period. The brain needs a rest; and this can be given by the wise interpolation of passages which do not require any mental effort on the part of those who listen.

3. *Obstacles.*—In this revision we must examine the material to see whether any argument or illustration is likely to arouse needless opposition to, or to awaken prejudices against, the central aim. Friction is sometimes necessary and useful when hearts are numb, or heads are frost-bitten. But preachers as well as listeners generally have some fad or obsession, some subject on which they feel strongly, some "bee in their bonnet," which comes buzzing out on every occasion, to the ruin of the unity and harmony of a discourse. It may be "Socialism," or "Confession," or "Temperance," or "Life and Liberty"—excellent things in their way, and most suitable for clear and definite exposition, but likely to awaken needless opposition if they are allowed to insert themselves into *every* discourse. Perpetual "allusiveness" is a nuisance, and weakens a sermon.

With some persons this bee in their bonnet, this fixed idea, becomes almost a disease, and needs to be watched carefully. Every preacher should know and restrain his pet hobbies in the realm of thought and speech.

4. *See which Parts need Strengthening.*—When we revise an argument we shall ask, Will this convince those who hear? Can I make it clearer by an illustration or analogy? Is this strictly true and fair? Is this really necessary? The revision will not merely show which parts need strengthening. It will enable you to secure a due proportion between the various parts, some needing to be reduced, and others expanded.

Other aspects of the purpose of revision will become apparent in the following pages.

XIV.—Write or Possess the Whole

It is an open question which each man must decide for himself on each occasion how much, if any, of the sermon ought to be written beforehand. Some preachers are at their best when they are free from the restraint of a manuscript, because they have formed the habit of clear thinking, of vivid visualization of truth in the imagination, of the ready command of the right words, and of fluent utterance. Others will find that when they are preaching often their best thoughts escape them if they trust to the inspiration of the moment. Most preachers who are in earnest will realize the peril of trusting to natural talent, and the temptation of sloth. It may be said that those who value freedom to such an extent that they dread the cramping effect of forms or schemes of preparation ought to devote as much time to prayer as they would to study if they were going to write their discourse. Form and Freedom are not in real antithesis. Form is the law which disciplines thought. Freedom is the gospel which liberates the spirit. Form is the chalice. Freedom is the life which the chalice holds. Form is the scaffolding which is necessary to build the Temple of Freedom. Every form needs to be transfigured by the breath and life of Freedom, if it is to convey a living Word of God. But without some form there is a danger that thought may evaporate, or wander in such a way as to lose its force. Is it not desirable to recognize a normal, and an abnormal, method of preparation —in the normal, the use of schemes and forms; the abnormal, a

readiness when the Spirit moves one to abandon oneself entirely to His inspiration?

So with writing or not writing one's sermons. Some should write the whole. Others would be spoiled by doing so; and should work on an outline sketch, preparing carefully the introduction, the links of transition, and the conclusion. Others should write certain passages in the sermon which need careful wording, trusting the other parts with which one is more familiar to the inspiration of the moment. While some preachers may be wholly inspirational and would only suffer injury if they attempted to formulate their work, most men will be helped in normal times by a form, but should be ready to abandon it if the Word takes possession of them with power.

The same duty to follow the personal guidance of the Holy Spirit makes it unwise to dogmatize as to whether sermons should be read from a manuscript, or delivered freely with only notes to guide one. I think it is safe to say that most preachers should write their sermons and then learn them by heart, and deliver them freely without adhering rigidly to what they have written. But there are a few who can read sermons without losing the spiritual power of a real personal outgoing of the Spirit, as, for example, Dr. Pusey, who wrote, and read with his face close to the manuscript, sermons which still quiver with his passion and emotion, and still shake souls who read them as they did those who were privileged to hear them.

Perhaps the advice most useful for the average preacher may be summed up thus:

1. A preacher ought to write his sermons fully until he has treated most of his truths of religion; so as to furnish his mind and memory with a solid foundation of doctrine and phrase, and until he has acquired the gift of easy and fluent public utterance.

2. Writing stores up precious material which would otherwise be lost. It also constrains the spirit to reflect deeply, to be precise in the use of language, to co-ordinate his thoughts, to arrange his reasonings, to acquire a pure style, to study his subject deeply, and to treat it perfectly.

3. Without writing it is difficult to get exactitude and precision; it is easy to become vague and indefinite to wander away down bypaths, and to become merely garrulous and talkative.

We may now proceed to a fuller treatment of sermon construction, and the development of the subject.

When the plan of your sermon has been sketched in outline, its divisions settled, and the need of skillful transition realized, the thought of the sermon may be laid aside for a day or two with profit. For the plan is fixed in your brain; and as the great river of life flows through your heart those thoughts which are kindred to your subject will detach themselves, and gather round this or that point, conversations in your visiting will suggest a better division, or a more useful arrangement, or a living illustration. This pause also has the advantage of allowing your judgment to regain its independence. When a subject is first conceived you may become excited by its intellectual stimulation, or intoxicated by its beauty, and write in too exalted a strain for the audience who will listen to you. Now this flush of emotion is a necessary quality in a good sermon. But it needs to be chastened and disciplined if it is to be of real power. Emotion in the preacher which is not disciplined has a bad effect on the audience, and may make one's style bombastic rather than powerful. Therefore, what is conceived with enthusiasm in the gaslight of one's evening study needs to be considered again in the cold gray light of one's morning judgment, not in order that emotion may be eliminated by cynicism, but that it may be disciplined by a calmer judgment. For every false emotion dies away in the daylight, and every true emotion grows stronger by restraint. Therefore, when the sketch has been made on Monday, put it away till Wednesday, when you will be able to approach it afresh with a sound judgment. The whole should be finished by Thursday night, and will gather force on Friday and Saturday.

ILLUSTRATIVE MATTER

A.—A Sermon in the Making

This sample of method is given regardless of the quality of the sermon with the sole object of illustrating the method of construction under severe pressure of time. The sermon itself is open to many criticisms.

The parish was much troubled with want of charity over a new appointment, and suffering from divisions, cliques, whisperings, backbiting, gossip, scandal, of a few dissatisfied persons.

Another subject had been prepared. But on Saturday, when it was noticed that S. Luke vi. 36 was one of the lections for the day, it became imperative to preach on Judgment and Mercy.

(A) represents the sheet of foolscap on which the first rush of ideas were scribbled down in symbols or single words, sufficient to remind one of a line of thought, some of which have here been slightly expanded to make them intelligible to others.

(B) represents first outline scheme, which formed itself in the course of a walk, and was scribbled down in order that proportions might be seen, and balance and harmony judged.

It was thus seen to be quite absurd, involving matter which could not be dealt with effectively in less than two hours. So Section III.: "Love, Natural and Supernatural," was cancelled, and the possibility of dealing faithfully with I. and II. considered. This, again, was seen to be impossible. So it was decided to speak of Judgment in the morning and of Mercy in the evening, being careful to unite both in Introduction. This would give a real chance of time enough for application and exhortation, and the force of varied repetition.

(C) Next material was sought for. Interesting definitions in Cruden's "Concordance." Careful reading of the passage in Greek. Nothing to be found in Smith's "Dictionary of the Bible." A worthless article in "A Religious Encyclopædia" based on Herzog, by Philip Schaff, U.S.A. No other books available in the vicarage except Shakespeare, *Merchant of Venice*. Copied out what might have been quoted, but was ultimately crowded out.

Resolved to make a special study of Justice as an absolute value when opportunity occurs, and to get on with necessary outline.

(D) is the final outline from which the sermon was preached.

(E) is the sermon as delivered and written out afterward to explain the symbols and abbreviations of the outline.

(A) *Catholic Virtues*

Intro.: Riches of Church. My own beam. Mercy and Judgment.

To be just is to be cruel. Eye for an eye, tooth for a tooth. Must judge in some way, so as to know good from evil.

Is not the best rule to judge acts, not . . . motives.

E.g., Difference between "This statement is false"—"It is a lie." Motive is to action as soul is to body.

Publicans and harlots enter the kingdom of h. before Pharisees.

Moral chaos of spite, hatred, and revenge after the war—"Try the Kaiser."

Absolute values.

Could any of us ask for strict justice?

Leary: "You must be punished for all you have done which has not been discovered."

R. H. A. in Armley Gaol.

Love taketh no account of evil.

Our first impulse is to apply text to neighbor.

Kindness of God our Saviour. David.

S. Nicolas, Guildford. No unkind gossip.

Defend the absent.

Barrister: "I never prosecute."

Supernatural love = to love what you don't like because dear to God. Hymn of Hate. Our Children. Save the Children Fund. Songs of Love.

Eustace. No word of cruelty or suffering inflicted on him. Atmosphere.

Corpse. Stench and worms—crawling from mouth. *Dead while she liveth.* Green in hospital, excusing the German soldiers.

(B)

Intro.: Riches of Church. Saints. Secret of Perfection = Love. Love taketh no account of evil.

I.—*Judgment.*

1. Difficulty—must judge. Yes. Acts, not motive.
2. Human judgment at best defective. R. H. A.—silence.
3. Strict justice cruel. Eye for eye. *Leary and Jew.* Tooth for tooth.

II.—*Mercy.*

1. Defend the absent.
2. Make excuses. Benefit of doubt.
3. Make best of persons. Charity and faith are creative—*e.g.*, wife of worm—Napoleon.

III.—*Love: Natural and Supernatural.*

1. *Natural:* Similarity in inclination and temperament or admiration—desire.
   Gratification of self.
2. *Supernatural:* For God's sake, because dear to God.
   To love that which you do not like.
   Strength of Church.

(C) *Final Outline of Headings for Delivery*

Intro.:

1. Last Sunday 3 aspects. Institutional needs ethical J. and M. united in Xt. (Ps. lxxxv. 10).
2. Church rich by LOVE.
3. Apply beam and mote to self first.
4. J. and M. because of moral chaos of war, hatred, etc.

I.—*Judgment.*

1. *J. and M.:* Linked. M. to-night.
2. *1st Def.:* Of Justice.
3. *2nd Def.:* Every man his due—
   (*a*) Distributive.
   (*b*) Commutative.

II.—*Official Judgment.*

Diff.: Duty—to represent G.'s moral government.
Answer: 1. Does not apply to commissioned judges.
2. Christ commissioned Church to judge.
3. G.'s righteousness in laws. England's judicial system—fair.
4. Yet human judgment fails—3 *murder cases.* Wrong.
Link: If courts fail, much more individuals.

III.—*Individual Judgment.*

1. *Diff.:* "We *must* discern between right and wrong, good and bad."
Ans.: Yes. Judge acts, not motive. Mo. is soul of A.—*e.g.*, untrue; *cf.* lie.
2. *Kindness and Censoriousness:* Our Lord gave not law, but principle; not censorious, but kind. (1) Make best of all. (2) Excuse. (3) Defend absent.
3. *Strict Justice is Cruel:* Fathers' meeting at Stepney.

Portia to Shylock. See salvation.
Need of Mercy text.
Self-pity and harsh judgment.
Con. Sum.: Private Green.

(D) *Sermon as Delivered*

S. Luke vi. 27, 36: Judgment and Mercy.

Introduction.—1. Last Sunday three aspects of religion —institutional, ethical, and mystical. Institutional religion, with all its forms and ceremonies, may become as dead and corrupt as Pharisaism unless it is firmly based on ethical foundations, and aflame with mystic love. So, instead of speaking of the Anglo-Catholic Congress, as you wish me to do, I beg you to attend to the Catholic virtues of Justice and Mercy as they are reconciled in the love of Christ. In the Psalm for Christmas Day (Ps. lxxxv. 10) we read: "Mercy and Truth are met together: Righteousness and Peace have kissed each other."

2. A church or a parish is rich and strong only by growth in that love which silences all ill-natured gossip, and stifles all unkind criticism, a love which "suffereth long and is kind," which "is not provoked and taketh no account of evil, which beareth all things, believeth all things, hopeth all things, endureth all things."

3. As our chief peril is to apply to other persons the exhortation which our Lord would have us apply to ourselves, in asking you to take to heart our Lord's question in this morning's Gospel: "Why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?" I ought to assure you that I have applied this question with much severity to myself, before I ventured to ask you to do the same.

4. Justice and Mercy is an appropriate subject at the present time because of the moral chaos which the war has left behind. Hatred has blinded the soul to justice, and hardened it against mercy; and spitefulness and the desire for revenge have wounded love. In many hearts love is crucified by the remnant of those passions which the war has awakened; and God is Love. Even those who are too good, or too anæmic, to sin boldly by yielding to hatred and revenge, yet indulge in a

petty spitefulness, the pricks of the crown of thorns of those who are not bold or bad enough to pierce the Sacred Heart with the spear.

1. JUDGMENT.—(1) It is to be noticed that throughout the Bible Judgment is often linked with Mercy as the attribute of God. In order not to exhaust your patience, I propose to speak of Justice this morning, and of Mercy at Evensong. But do not allow them to be separated in your heart.

(2) *Definitions of Justice—1st:* That essential perfection in God whereby He is infinitely righteous and just, both in His nature and in all His proceedings with His creatures. Ps. lxxxix. 14: "Righteousness and Judgment are the foundations of Thy throne: Mercy and Truth go before Thy face."

2nd Def.: That political virtue which renders to every man his due— (*a*) Distributive, which concerns princes and magistrates, etc.; (*b*) commutative, which concerns all persons in their dealings with one another.

2. OFFICIAL JUDGMENT—*Difficulty.*—"How can we avoid judging others, when it is our duty to represent God's righteousness and moral government to the word?"

Answer.—(1) Our Lord's words "judge not" do not apply to those who are commissioned to judge on behalf of the community.

(2) He Himself, to whom all judgment is committed, has commissioned his Church to forgive or retain sins, an exercise of discipline which involves judgment.

(3) God's righteousness and justice ought to be reflected in the laws of a nation; and the laws should be impartially administered by the judge whom the community appoints. Perhaps the fair administration of justice, in spite of many failures and defects, is England's most noble record—with the rule that a man is considered to be innocent until he is proved to be guilty, and with the safeguards of the Court of Equity, and the King's prerogative of mercy.

(4) But even when we do our best human judgment often errs. I remember reading of three cases in the last thirty years of men condemned for murder, who, after suffering some years of imprisonment, have been proved by further evidence to be innocent, and have been released.

Link.—When, in spite of the highest effort to be just, by the most impartial judges, with the best evidence, and most

skilled advocates, human judgment so often fails, we can understand why our Lord forbids us as individuals to judge and condemn one another, blinded as we so often are by passion, pride, and prejudice.

3. Individual Judgment—(1) *Difficulty.*—"Must we not judge if we are to discern between right and wrong, between desirable companions and those whom we should avoid?"

Answer.—Yes. But is it not a safe rule to judge actions which we can see, but not motives which we cannot really know?

The motive is to an act as the soul is to the body. We may say, if necessary, that a statement is not true. But if we say that it is a lie, then we profess to know that the speaker knew it to be not true. This is a grave condemnation.

(2) *Kindness and Censoriousness.*—Our Lord was not laying down a law, but teaching a principle, which may be expressed by saying that He taught us not to be censorious but kindly in our judgment. The censorious person is quick to dwell upon the bad points in another's character, to magnify failures and weaknesses, to impute bad motives, to indulge dislikes and prejudices, to injure another's reputation. Ill-natured gossip has been described by one saint as a triple murder. It slays the esteem in those who hear; it slays the reputation of the person of whom one speaks; it slays the soul of the gossip. For it kills charity, and charity is the life of the soul. As a putrid corpse poisons the air with its stench, and worms of decay crawl from its lips, so is one who indulges in ill-natured gossip, or scandal—a soul which is dead, and poisoning the atmosphere.

But the love that is kind will manifest itself in three ways:

(*a*) In a great desire to make the best of every one.

(*b*) In a readiness to make excuses, as far as truth will allow.

(*c*) In a chivalrous defense of those who are absent.

I was so much struck when working on board H.M.S. *Vernon* with the kindness of sailors in never speaking evil of the absent that I praised them for it, and asked how it was done. They answered: "Oh, if anyone runs down a man in his absence, we ask: 'Why don't you tell him?' and the backbiting ceases." We have much to learn from them.

(3) *Strict Justice is Cruel.*—Which of us dare ask for

strict justice? When I was first ordained I was addressing a "Fathers' Meeting" at S. Augustine's, Stepney, for the lady who conducted it. After my address questions were invited; and a young man, with one leg and a crutch, asked whether our Lord had said "Judge not, and ye shall not be judged." I answered: "Yes, certainly;" and then he poured forth his grievances; how the parochial clergy had turned him out of the club for something he had never done. Was not their judging him a violation of our Lord's command? I was much embarrassed, and too inexperienced to use the text as a reason for not answering his question. But the good lady, who knew her flock, came to my rescue by saying: "You know, Leary, if you want strict justice you would have to be punished for all the wrong things you have done which have never been found out." Entire collapse of questioner! I was told afterward that the poor cripple was believed to have killed a Jew with his crutch.

We are reminded of Portia's plea with Shylock:

> Therefore, Jew,
> Though justice be thy plea, consider this,
> That in the course of justice, none of us
> Should see salvation: we do pray for mercy.

We all need God's mercy; and our Lord has taught us that we shall find it for ourselves only in so far as we extend it to others: "Judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released. . . . For with what measure ye mete it shall be measured to you again." Is not this in accordance with our prayer, "Forgive us our trespasses, as we forgive those that trespass against us"? Dare we pray thus if we are hard and unforgiving? Those who are most harsh in their judgment of others are often full of pity for themselves. It happens so frequently that it may almost be accepted as a law of the spiritual life, that the faults which we most readily condemn in others are generally those which are most deadly in ourselves. But sin blinds us, and we cannot see. The proud man always notices how conceited others are. The selfish man admits that he may be proud, but what he can't stand in So-and-so is his gross selfishness!

Conclusion.—So let us fear God's stern judgment for every idle word and all ill-natured gossip, and pray that God

will help us to make the best of every man, to be silent about what seems wrong in others unless duty obliges us to speak, to make every possible excuse which truth will sanction, and to champion those who are absent, and allow the sin of ill-natured gossip to be burnt up in the flame of God's love.

A young soldier came into our hospital in France with a badly shattered arm, and as he told me how he had come by his wound when he was fetching water for his comrades and the Germans had shot him, he was so eager on their behalf: "Of course, sir, I don't blame them in the least. They were only doing their duty, same as I should have done if I had been in their place." "Be ye therefore merciful, as your Father in heaven is merciful."

B.—A Sermon Model

Text.—"With the Lord is plenteous redemption" (Ps. cxxx. 7).

Aim.—By manifesting God's love to move men to contrition and confession.

1. O Israel, trust in the Lord.
2. For with the Lord there is mercy.
3. And with Him is plenteous redemption.

Introduction.—Nature of Faith as Trust. Can we trust God? Yes. Mercy. Plenteous redemption. Come back to the God who loves you.

Point 1: All social life is based on faith—trust in one another. Illustrated by (1) commerce, (2) marriage.

Point 2: Sometimes men are unmerciful. "I have forgiven him time after time, and been deceived. Never again. Finished with him."

Our Lord taught unlimited forgiveness to the penitent.

He will show it; "with the Lord there is mercy."

Point 3: Friends. The beauty of friendship. David and Jonathan. But friends often fail.

Point 4: When all turn against you with distrust and loathing there is one last refuge—your mother.

But even our mothers sometimes fail. The Lord will not.

"Can a woman forget her sucking child? Yea . . . yet will not I forget thee" (Isa. xlix. 15).

"When my father and mother forsake me, the Lord taketh me up."

Point 5: The love of father—in David, who worte this psalm.

Description of Rebellion.—"O Absalom, my son, my son. Would God I had died for thee." Repeated as refrain. A rebellious son seeking the life of his father and king, whose tender love never changed.

Climax.—We *are* rebellious sons. Christ *did* die for us.

Conclusion.—You have sinned. God loves you still. Come back to Him.

Note.—1. The Unity of View—each point comes back to the one truth, and echoes the next which embodies the Aim.

2. The Unity of Means—the perfect ease of transmission from—Friend—Mother—Father—God.

3. The skill which proceeds from what is known and admitted, to what is unknown and demonstrated.

4. The great skill of the crescendo appeals to the best affections.

5. The variety of approach from several different points in circumference to center.

6. The dramatic crisis which brings in the unexpected and startles.

7. The skill which works up to the crisis when the hearer finds himself convicted, and face to face with wounded love.

8. The logical inevitableness of the method, so that when once seen we can't arrange it otherwise.

9. The mnemonic perfection; so that neither speaker nor hearer can forget the process by which conviction comes. You could repeat the sermon without seeing it again.

10. The ample room given for vivid personal illustrations which will bring home conviction—*e.g.*, sins against friends, or mother, or father.

11. The great opportunity for pathos and majesty in peroration. The final approach to God is so perfect in its contrasts.

C.—The Purification of S. Mary the Virgin

I. Read the relevant passages of Scripture in reference R.V.: S. Luke ii. 21-22, 27, 39; Mal. iii. 1; Lev. xii.; Exod. xiii. 2, 12; 1 Sam. i. 23, 27, 28; Bal. iv. 4, 5.

II. Write out the references which seem to you relevant—*e.g.:*

First Subject: *Obedience to the Law.*

S. Luke ii. 22: "purification according to the law of Moses."

Verse 23: "written in the law of the Lord."

Verse 24: "the law of the Lord."

Verse 27: "after the custom of the law."

Verse 39: "according to the law of the Lord."

Gal. iv. 4: "but when the fullness of time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons."

Lev. xii. 4: "three and thirty days . . . until the days of her purifying be fulfilled."

Verse 6: "And when the days of her purifying are fulfilled, for a son or for a daughter, she shall bring a lamb of the first year for a burnt-offering and a young pigeon, or a turtle dove, for a sin-offering. . . ."

Verse 8: "And if her means suffice not for a lamb, then she shall take two turtle doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering. . . ."

Exod. xiii. 1: "Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine."

Verse 12: "that thou set apart unto the Lord all that openeth the womb: and every firstling which thou hast that cometh of a beast; the males shall be the Lord's."

1 Sam. i. 24-27: "She brought him unto the house of the Lord in Shiloh. . . . And she said . . . For this child I prayed; and the Lord hath given to me my petition which I asked of Him: therefore I also have granted him to the Lord; as long as he liveth he is granted to the Lord."

Second Subject: *The Coming of the Lord to His Temple.*

Mal. iii. 1: "The Lord whom ye seek shall suddenly come to His temple."

III.—On glancing over these passages possible lines of treatment at once suggest themselves; and we must ask which will be most spiritually profitable to the people to-day; and whether both the thoughts of Purification and Presentation can be presented in one sermon, or whether we ought to treat them separately. The following outlines seem suitable to various congregations: (1) Obedience to Law. (2) Sacrifice, as Entire Consecration. (3) Obedience the Essence of Sacrifice. (4) The Hallowing of the Temple. (5) Missionary Zeal. The illustrative material may be applied where it will come in naturally. The introduction describing the scene may be used in each case.

1st Outlines: Obedience to Law.—It seems difficult to think seriously over the five references to the law in this short passage without thinking also of S. Paul's reaction against the law, and of his preaching of Faith and Freedom. This will inevitably suggest questions as to the function of law, and the nature of freedom; the twin perils of lawlessness and legalism; the nature of anarchy and despotism; the union of law and liberty in the Christian system; the teaching by example and precept of our Lord with regard to law; law: natural, civil, and ecclesiastical.

It will be obvious that some of these points will not be of interest to certain congregations, while they will bear very directly on two opposed evils prevalent in the Church—the mere anarchy of the Protestant individualist, and the dead legalism of the unconverted ritualist. Each priest who loves his Lord and his flock will know which point needs most to be emphasized. But for a first effort we may sketch out a plan which will have unity and force, as follows:

Subject: Obedience to law.

Object: To show that obedience to the laws of God in His Church is the duty of Christians, and that law without love is worthless.

Introduction: To be composed last.

Point I.: Definition of Terms.—(It is useless to talk about law and obedience unless the people know what you mean by these terms.)

1. What is law?
2. What is obedience?
3. Two kinds of obedience.

Point II.: Legalism and Lawlessness.—

1. Legalism.
2. Lawlessness.
3. The true function of law.

Point III.: The *Law of Love.*—

1. Our Lord's teaching.
2. S. Paul's teaching.
3. S. John's teaching.

Conclusion.—It is a duty to obey with love.

This sketch will preserve unity, and suggest many different expansions according to the need of emphasizing any special lesson. The next expansion may take the form of expanding any one point into a whole sermon—*e.g.*, a sermon on legalism, or on lawlessness. But it would take too much space to give collateral expansions of this sort, so we will suggest a second expansion of the whole.

2ND OUTLINE.—Introduction: To be composed last.

Point I.: Definition of Terms.—1. *What is Law?*—Law is a rule of action, or of conduct laid down by authority, or recognized by man by mutual consent; an edict or decree of a ruler, or a government. (Collateral expansions possible on laws of Nature, a misnomer; good and bad laws; the growth and change of law.)

2. *What is Obedience?*—Obedience is the act or habit of obeying; compliance with a command, prohibition, or known law and rule prescribed; submission to authority. (Collateral expansions. Obedience to conscience; conflict of authority—*e.g.*, Church and State. Is not rebellion sometimes a duty?)

3. *Two Kinds of Obedience*—

(*a*) The obedience of slaves.
(*b*) The obedience of sons.

Point II.: Legalism and Lawlessness—1. Legalism.—*Question:* Does not S. Paul warn us against losing the freedom of sons and becoming slaves of the law? Is not freedom the essence of the Gospel? *Answer:* Yes. But freedom is not opposed to law. The antithesis (opposite, contradiction) of law is lawlessness or anarchy. Freedom is the willing obedience to a righteous law. The antithesis of freedom is slavery.

Slavery is the unwilling service offered by fear to compul-

sion or necessity. Freedom is the willing service offered by love to righteousness and justice.

Without law there is no liberty. But law is not an end in itself. It is a means to an end, the fullness of freedom.

Legalism makes law an end in itself—*e.g.*, the external formalism of the Pharisee.

2. *Lawlessness* is not liberty but license. It is the unrestrained self-assertion of each individual in disregard of the whole (*cf.* monkey-house at Zoo).

3. *The True Teaching.*—The truth upon which our Lord and S. Paul insisted was that outward obedience to the law was not acceptable to God without the inward spirit of love. Our Lord especially says: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" (S. Matt. v. 17). "The Scribes and Pharisees sit on Moses' seat" (S. Matt. xxiii. 2). S. Paul: "Do we then make (the) law of none effect through faith? God forbid; nay, we establish the law" (Rom. iii. 31).

Link.—The point insisted on by our Lord, and echoed by S. Paul, is that the outward observance of the law is worthless unless it be inspired by love.

Point III.: The Law of Love—1. *Our Lord.*—S. Luke x. 26: "What is written in the law? how readest thou? And the lawyer answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (For verses 25-28, see S. Luke xviii. 18-20 [the rich young man]; S. Matt. xix. 16-23, xxii. 34-41; S. Mark x. 7-19, xii. 30; Deut. vi. 5.)

2. *S. Paul.*—Rom. xiii. 8: "Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." . . . "Love therefore is the fulfillment of (the) law."

3. *S. John.*—1 S. John iii. 4: "Sin is lawlessness." 2 S. John verse 5: "Not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after His commandments." 1 S. John iii. 11: "For this is the message which we heard from the beginning, that we should love one another."

Conclusion.—Law without love is a body without a soul,

and is dead. Love fulfills the righteous law for the sake of the common life, and makes life possible. The true Christian will strictly obey the laws of God and of the Church with a love which makes them ultimately the expression of his own will.

1. The next point is to choose a text which, if possible, should gather up and re-echo at every point the teaching of the whole. The obvious one for this outline is "Love is the fulfilling of the law" (Rom. xiii. 10).

2. Then comes the careful construction of the introduction, which in the case of this incident can be used with modification for any of the outlines suggested. When the introduction is the description of a scene in history, exercise your imagination until the scene is vividly before you.

Material for Introduction.—1. The temple: its marble and gold, its various divisions, its columns, altar, etc.

2. See the people passing in and out, some with offerings, going to the keepers of the doves, paying the purchase money, bringing the doves to the priests, some persons praying, some gossiping.

3. See the Holy Family entering the great building. (Here it must strike you how great the contrast between the majesty of the building, and the apparent unimportance of this little group of the very poor.)

Hear the voices of the priests and the people, the chink of the money, the words of Simeon, hear them reverberating down the ages.

Consider the meaning of the scene. The significance of the common place. The reversal of values between the estimate of God and man. The hollowness of the mere outward form. The activities of the Holy Spirit guiding and inspiring Simeon and Anna—God gathering true worshipers around Him when He comes to His temple.

Material for the Scene: Edersheim, "The Life and Times of Jesus the Messiah," vol. i., p. 197, ninth edition. Article on the "Temple" (Hastings' Dictionary).

Collection of Material.—The sketch as at present drawn may be full of interest to clergy with minds stored with much supplementary matter. But it will probably be dull and uninteresting to minds unaccustomed to think on these subjects. We have no right to be dull, or obscure. The sketch needs

illustration and adornment. It is a skeleton which must be clothed with flesh and blood, and then the Holy Spirit will breathe upon it and it will become a living word from God. Therefore much prayer and much patient study are needed. Appended are some illustrations and material collected haphazard, which can be used or not as each method of treatment makes its use suitable.

Notes on the Purification of S. Mary the Virgin

1. The Collect suggests the important principle that what our Lord does or suffers for us He must do and suffer *in* us, and we must do and suffer for Him. There is a perpetual osmosis or interpenetration always going on between our humanity and His; "in substance of our flesh," He takes our flesh into union with His Divine Person. "The Word became flesh, and dwelt among us" (S. John i. 14). Our flesh is His by the Incarnation. His flesh is ours in the Blessed Sacrament—"The Body of our Lord Jesus Christ which was given for thee preserve thy body and soul unto everlasting life." He is not merely our substitute who does things *instead* of us. He does them on *behalf* of us. As He is presented to His Father on our behalf, so we at our baptism were presented to the Father, that our whole being, body, soul, and spirit, might be consecrated to His service. At every Eucharist our Lord presents us to the Father in union with the one perfect sacrifice of His Divine Humanity, which we re-present—present again—to the Father. At every Mass our Lady presents us to her Son, in order that He may present us to the Father. "Pure and clean hearts;" *cf.* Collect for Purity. "Pure" means more than clean. It means a heart possessed with a single purpose for God's glory, and ready to do and suffer anything for His sake.

2. The Epistle (Mal. iii. 1).—Note the intensely ethical tone of this passage. God cannot accept all the dross which is mingled with the sacrifice of ourselves. "Our God is a consuming fire" (Heb. xii. 29). His ministers "a flame of fire" (Heb. i. 7). The fire tests our spirits, our bodies, our faithfulness to our word, our social and economic life. The person who underpays those whom he employs is as sinful as the adulterer. Covetousness ranks with fornication in the Christian ethic. 1 Cor. v. 11: "If any man that is named a

brother be a fornicator, or covetous, or an idolater . . .; with such a one no, not to eat." Social righteousness, not sentimental piety, is what God demands.

3. The Lessons.—New Lectionary. The vigil. Exod. xiii. 11-16: The first-born to be offered to the Lord in gratitude for deliverance from bondage. Gal. iv. 1-7: God's gift of His Son that we might receive the adoption of sonship. Because we are sons God sent forth the Spirit of His Son into our hearts.

Morning.—1 Sam. i. 21: Hannah brings Samuel. "For this child I prayed; and the Lord hath given me my petition which I asked of Him: therefore I also have granted (lent) him to the Lord; as long as he liveth he is granted to the Lord." Heb. x. 1-10: Law and outward sacrifices are only to educate the will to entire consecration.

Evening.—Haggai ii. 1-9: "Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Verse 7: "I will fill this house with glory, saith the Lord of hosts." Rom. xii. 1-5: "Present your bodies a living sacrifice, holy, acceptable unto God." "We, who are many, are one body in Christ, and severally members one of another." (See also 1 Cor. x. 17 and xii. 12.)

4. Paradoxes—(1) *Père de Davignon.*—"Jesus Christ gives Himself to you as King, and as Victim. He reigns as King; He immolates Himself as Victim. He is King to bless you, to shower upon you the riches of His gifts; Victim to expiate your offenses, to cleanse you from your sins, to gain for you the strength and the graces which you need. King to await you in heaven, and to place a crown upon your head; Victim to compassionate your sorrows, to lighten your woes, to recompense you for the cruel deception ever to be found in this world. Accept Him, then, as King and as Victim, in faith and in love; never separate these two titles. Beg of your Mother to offer you to her Son, even as she offered Him to His Father, and then this prayer granted will be your happiness."

(2) *Bourdaloue.*—"The Man God offered to God, the Holy of Holies consecrated to the Lord, the sovereign Priest of the new covenant in the state of a Victim, the Redeemer of the World Himself redeemed, a Virgin purified, and a Mother sacrifices her Son—what prodigies in the order of Grace!"

COMMENTARIES (SUMMARIZED)—(1) *Wordsworth.*—This, the second act of obedience to the law. "All the first-born of man among thy children shalt thou redeem" (Exod. xiii. 13, xxii. 29, xxxiv. 20), as Isaac had been redeemed (Gen. xxii. 13). The price of redemption, five shekels of silver = twelve shillings and sixpence (modern). "Two turtle doves" shows the poverty of Joseph and Mary, and of Him who became poor for our sakes that we might be made rich. Thus also the Blessed Virgin joined with her Divine Son in "fulfilling all righteousness"; for as He came into the world pure and sinless, so she needed no purification or restoration to the Lord's house after His birth.

"The consolation of Israel"—a phrase used as a designation of the Messiah (*cf.* Isa. xl. 1, lvii. 18); "another Comforter" (S. John xiv. 16); "Thy salvation"—a title of Christ (Exod. xv. 2, Ps. xxvii. 1); "the Salvation of God"; "A Light" (*cf.* Isa. lx. 3: "And nations shall come to Thy Light").

(2) *Père Didon* (vol. i., p. 53).—"They (Joseph and Mary and the Holy Child) presented themselves in the Court of Women, before the gate of Nicanor, at the foot of the steps where was the entry to the Court of the Priests in front of the Altar of Burnt Offerings. They gave the five pieces, and Mary handed over to the priest two doves."

Simeon.—"During his long life he had seen the earthly fortunes of his land decline; he was among those saddened by the reign of Herod, with its heathen impieties, but nothing could subdue in him the hope of deliverance. He was the type of ardent and serene faith. Old age is too often complaining and discouraged, but under his white hairs he kept the trust of young souls; he did not grieve but waited. God spoke to his heart; a secret voice told him that the hour of Israel's salvation was at hand, and that he should not die until he had seen the Lord's Anointed," etc.

(3) *Blunt.—Doves*, typical of the love, purity, and meekness of Christ anointed above His fellows with the gifts of the Divine Dove (*cf.* Baptism).

(4) *Edersheim.*—"Life and Times of Jesus the Messiah," vol. i., p. 191 *et seq.*, has much of interest.

(5) *Plummer* ("The International Critical Commentary," p. 64).—"This visit to Jerusalem probably preceded the arri-

val of the Magi, after which Joseph and Mary would hardly have ventured to bring Him to the city. If this is correct, we must abandon the traditional view that the Epiphany took place on the thirteenth day after the Nativity. We adopt, therefore, as a tentative order the Presentation on the fortieth day, return to Bethlehem, visit of Magi, flight into Egypt, without any return to Nazareth.

(6) *Various.*—1. In Saxon times mothers used to bring their first-born sons to church to be offered at the altar.

2. The great help of consecrating children to God's immediate service in the priesthood, the mission field, or the religious life. The aspiration of parents must not dominate a child's unfolding life; but it may surround it with an atmosphere of suggestion which will encourage the development of God's purpose for the soul.

3. A woman once told me, and asked me to tell others, that when first married she had shirked the burden of motherhood. But on hearing a sermon against the use of artificial means of preventing conception she and her husband realized that they might be frustrating God's will, so they abandoned these methods, and a son was born whom they called "the son of obedience." Within a year the father died, and the son became the light and joy of his mother's life. He is now a priest, and an able missionary fulfilling his vocation—"a light to lighten the Gentiles."

4. Candlemas. It is the custom on the feast of the Purification at the Mass, for the priests and attendants and, when possible, all the congregation to carry lighted candles in the procession. Christ is the Light of the world. He said to us: "Ye are the light of the world." He bade us: "Let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven."

CHAPTER V

DIALECTIC

THE DEVELOPMENT OF THE SERMON

We are leaving aside for the present all thought of beautifying, ornamenting, and enriching the sermon with illustration. This task will be treated in a later chapter. Our present subject is to note some of the methods of developing the instructional and the argumentative aspect of the sermon.

To preach instructively, to teach effectually, has always been looked upon as the first duty of a Christian orator, and is of supreme importance at the present time in England.

I.—The Three Principles of Oratory

The orator has to keep in view three dominant principles upon which all great masters of the art are agreed. His purpose is threefold: (1) To instruct; (2) to please; (3) to move. To instruct the mind; to please the heart; to move the will. To instruct the mind, in order that it may see the truth; to inflame the heart, in order that it may love the truth; to move the will, in order that it may obey the truth.

Cicero emphasizes these three in his treatise on "The Orator": "The eloquent orator, then, is a man who speaks in the forum and in civil causes in such a manner as to prove, to delight, and to persuade. To prove is necessary for him; to delight is a proof of his sweetness; to persuade is a token of victory."

Again, Quintilian ("Education of an Orator," Book III., chap. v., p. 183): "There are three objects which the orator must accomplish: to inform, to move, and to please."

"In vain," writes a French author, "in vain does the orator unite the advantage of a logic just and exact, a knowledge

wide and profound; in vain his learning as a theologian, or his skill as a dialectician; he will have little success as a preacher unless he has the art of presenting the truth in a way to make it esteemed, loved, and willed. The art of oratory reveals the means."

S. Augustine ("On Christian Doctrine," Book IV., chap. xvii., sec. 17, "Threefold Division of the Various Styles of Speech") writes thus:

"He, then, who in speaking aims at enforcing what is good should not despise any of these three objects, either to teach, or to give pleasure, or to move; and should pray and strive, as we have said above, to be heard with intelligence, with pleasure, and with ready compliance. And when he does this with elegance and propriety he may justly be called eloquent, even though he do not carry with him the assent of his hearers. For it is these three ends—viz., teaching, giving pleasure, and moving—that the great master of Roman eloquence himself seems to have intended that the following three directions should subserve: 'He, then, shall be eloquent who can say little things in a subdued style, moderate things in a temperate style, and great things in a majestic style' (Orator 29), as if he had taken in all the things mentioned above, and had embraced them all in one sentence thus: 'He, then, shall be eloquent who can say little things in a subdued style in order to give instruction, moderate things in a temperate style in order to give pleasure, and great things in a majestic style in order to sway the mind.'"

Campbell, in his "Philosophy of Rhetoric" (p. 13), needlessly splits these three into four. "All the ends of speaking are reducible to four, every speech being intended to enlighten the understanding, to please the imagination, to move the passions, or to influence the will. Any one discourse admits of only one of these as the principal; the others come in only in so far as they help."

It is difficult to divide these three ends for treatment, as they are constantly interpenetrating—three in one and one in three. But if this be borne in mind it is permissible to make a scientific abstraction, and to speak first of the instruction which will enlighten; then of the enrichment which will please; and lastly of the appeal to the passions which will move the will.

Instruction may be of many kinds. But for the priest two duties stand out above the rest. He must instruct his people in the doctrines of our holy religion, and in the manner of life which they involve. So we have dealt with teaching under the two headings, dogmatic and ethical. The two cannot be separated. In fact, only distinguished in emphasis. For the preacher in the Catholic Church unites in himself the office of prophet and priest; and Christian truth is a union of thought and action, of creed and conduct, of idea and energy, a revelation which is a way of life, just because God is not merely a heavenly vision, but also a divine energy which demands a personal response, and which wrings from the Apostle's heart the cry, "I was not disobedient to the heavenly vision" and the frequent expression, "obedient unto the truth."

II.—Instructive Preaching

"When a speaker addresseth himself to the understanding he proposes the instruction of his hearers; and that, either by explaining some doctrine unknown or not distinctly comprehended by them, or by proving some position disbelieved or doubted by them. In other words, he proposes either to dispel ignorance or vanquish error. In the one his aim is their information; in the other their conviction. Accordingly, the predominant quality of the former is perspicuity, of the latter argument. By that we are made to know, by this to believe" (Campbell, "Philosophy of Rhetoric," p. 25).

1. We may, then, distinguish in instruction between the exposition or explanation of a subject, and its argumentation. The first is to place the subject plainly before the people, so that each one quite understands that with which the discourse deals. The second supplies the reasons why the Church teaches thus, or why men should act in such and such a way. But no words could better describe the duty of a Christian teacher than those of S. Augustine ("On Christian Doctrine," Book IV., sec. iv.):

"It is the duty, then, of the interpreter and teacher of Holy Scripture, the defender of the true faith, and the opponent of error, both to teach what is right and to refute what is wrong, and in the performance of this task to conciliate the hostile, to rouse the careless, and to tell the ignorant both what is

occurring at present and what is probable in the future. But once that his hearers are friendly, attentive, and ready to learn, whether he has found them so or has himself made them so, the remaining objects are to be carried out in whatever way the case requires. If the hearers need teaching, the matter treated of must be made fully known to them by means of narrative. On the other hand, to clear up points that are doubtful requires reasoning and exhibition of proofs. If, however, the hearers require to be roused rather than instructed in order that they may be diligent to do what they already know, and to bring their feelings into harmony with the truths they admit, greater vigor of speech is needed. Here entreaties and reproaches, exhortations and pleadings, and all the other means of rousing the emotions are necessary." (Clearness which enables the thought to be understood is the first necessity.) "And what advantage is there in purity of speech which does not lead to understanding in the hearer, seeing that there is no use at all in speaking if they do not understand us for whose sake we speak. He, therefore, who teaches will avoid all words that do not teach, and if instead of them he can find words that are at once pure and intelligible he will take these in preference; if, however, he cannot, either because there are no such words or because they do not at the time occur to him, he will use words which are not quite pure (Latin), if only the substance of his thought be conveyed and apprehended in its integrity" (p. 137).

2. The neglect of instruction has been the chief sin of our part of the Catholic Church in England for the past three centuries. Our Catechism, which is an admirable statement of some of the truths of religion, is defective for teaching purposes because of the unwieldy length of many of the answers, which need to be broken up into short sentences; also because it contains no statement of the end of man, nor of the nature, authority, and function of the Church. Those in authority in the Church have not been sufficiently keen on definite Church teaching. They have fought for Church schools, but have not taken sufficient care that the teaching given in them is really the teaching of the Church. They have been content to teach a vague, amorphous, atmospheric religiousness, which covers a vast and almost useless reading of the Bible, but gives to the children little or no knowledge of the Way of Life.

The preacher, therefore, must not take for granted that any of the fundamental doctrines of our religion are clearly known by all who hear him. Fleury's words are true of us to-day: "Although there is much preaching, yet it may be said that there is not sufficient instruction for Christians, even the best intentioned. We only treat (in the pulpit) particular subjects generally detached from one another—according to the festival, the Gospel, or the plan of the preacher. We rarely explain first principles, and those facts which are the foundation of every dogma. So that we find everywhere good people who have attended church for forty or fifty years, and yet are ignorant of the first elements of the Catechism."

3. Our duty to teach in every sermon is based on our Lord's command (S. Matt. xxviii. 18): "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." These words, "teach," "teaching," "disciples," verified as they are by the practice of the Church from its earliest days, do place the duty of teaching in the first place in a preacher's work. The Church our Lord founded is a teaching Church which has to make disciples, not a popular Church which has to attract patrons. The Church is not, primarily, a psychological research society for the discovery of the truth, but a Divine society for teaching the truth; and a holy fellowship for living the truth. There is a body of truth which constitutes God's revelation of Himself in the Incarnation of His only-begotten Son Jesus Christ. This revelation He committed to His Body, the Catholic Church. It was carefully taught to every catechumen before he was received by Holy Baptism into the Apostles' Fellowship. It was summarized in the Creed, and embodied in the tradition for many years before it was recorded in the Gospels. S. Luke, in the preface to his Gospel, and S. Paul, in many allusions in his Epistles, are writing to persons who have been carefully instructed in the tradition. S. Luke i. 4: "wherein thou wast instructed"; Acts xviii. 25: "Apollos . . . had been instructed in the way of the Lord." For the teaching was not only in dogma, the summary of the Apostles' teaching; it was also in "the way of life," the

discipline of the Apostles' Fellowship. For the Christian, creed and conduct, dogma and ethics are always united, since the truth we worship is also the Way and the Life—a Person who does not seek our patronage, but claims our obedience.

4. Our Church emphasizes this duty of teaching again and again, exhorting priests at their ordination "to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures." Every priest vows "so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded and as the Church and realm hath received the same according to the commandment of God: so that you may teach the people committed to your care and charge with all diligence to keep and observe the same."

Every priest vows that he is "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortation, as well to the sick as to the whole, within your Cures, as need shall require and occasion shall be given."

Every priest vows "to be diligent in prayers, and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world, and the flesh."

Every priest is commissioned by the Holy Ghost, through the Church, to forgive or retain sins (*i.e.*, to exercise discipline), to be "a faithful dispenser of the Word of God and of His holy sacraments," and is given "authority to preach the Word of God and to minister the sacraments in the congregation where thou shalt be lawfully appointed there."

The purpose of his preaching, and the meaning of his ministry, is described in that majestic prayer which precedes his ordination: "Almighty God and heavenly Father, who of Thine infinite love and goodness toward us hast given to us Thine only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, prophets, evangelists, doctors, and pastors, by whose labor and

ministry He gathered together a great flock in all parts of the world, to set forth the eternal praises of Thy holy Name: for these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call these Thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks, we praise and worship Thee; and we humbly beseech Thee, by the same Thy blessed Son, to grant unto all which either here or elsewhere call upon Thy holy Name, that we may continue to show ourselves thankful unto Thee for these and all other Thy benefits; and that we may daily increase and go forward in the knowledge and faith of Thee and Thy Son, by the Holy Spirit. So that as well by these Thy ministers as by them over whom they shall be appointed Thy ministers, Thy holy Name may be forever glorified, and Thy blessed kingdom enlarged: through the same Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end."

No words could better express the preacher's aim and task, nor more fully emphasize his duty to teach the Apostles' doctrine and fellowship.

In thus at all points insisting on the duty of teaching and learning, the Church has shown great wisdom. For a vague mysticism which is not steadied by historical and dogmatic teaching is apt to evaporate into an emotional or sentimental religiosity. So the Church in her Catechism teaches souls that it is their duty to God to love Him with the mind, as well as with the heart. "My duty toward God is to believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength."

The duty of instruction is urged upon priests with much eloquence by Bishop Dupanloup in his admirable "Ministry of Preaching," p. 43:

"Instructive Preaching.—1. Instructive preaching is when the teaching of religion, definite, precise, exact, and complete teaching forms its basis its ground, and ruling character.

"2. Instructive preaching is that of an intelligent and zealous pastor who is diligent to teach the faithful entrusted to his care all that is necessary or useful for them to know of religion—that is to say, the truths of the Faith, and all the

great historical facts which make up their foundation and their proof; the commands of God and of the Church; the Christian virtues, with the means of acquiring them, and of avoiding the contrary vices, namely, prayer, which draws down grace, the sacraments, which impart and increase it, the principal parts of Divine worship, Church festivals, and devotions. So that, in the parish of this pastor, every man of ordinary intelligence, who desires sincerely to be well informed about his religion, has only to follow industriously for some years the preaching of his curé to gain a solid and sufficient instruction in it.

"3. Preaching which does not instruct. This is the preaching that does not instruct: that a person might listen to for entire years without ever thoroughly learning his religion; which could be multiplied, even lavished upon a parish, and yet leave that parish in ignorance. Yes, gentlemen, there are parishes where there is preaching every Sunday—even several times every Sunday—sermon, discourse, address to fraternities, yet where ignorance on the subject of religion, that great curse of souls and of peoples, still reigns, because in those parishes the pastors preach, but do not instruct. And that is what happens when they deliver only vague and detached discourses, more or less well written, if you please, but utterly wanting in foundation and doctrine.

"When dogmatic truths or moral precepts are only presented to the hearers by shreds and broken pieces, without order, without context, without unity, as occasion needs them, and without the pastor ever considering the *lacunæ* of his teaching; when, in consequence of this disorder and carelessness which lets instruction take its chance in a parish, it happens that certain subjects are repeated to satiety so as to weary the hearers, while others, no less important, are never or hardly ever treated; when, in a word, sermons full of careful development and oratorical amplification neglect exposition, properly so called—*i.e.*, simple, clear, and connected exposition of Christian doctrine—and leaves it absent again and again, so that the little that can come here and there by chance of teaching, properly so called, in the discourse, is so cut, broken, divided, and swamped and lost in the depths and under the waves of oratory that the hearers do not even notice it. . . . I stop here, gentlemen; but you understand

me, and you recognize by these traits the preaching that is not instructive."

Archibshop Fénelon ("Dialogues sur l'Eloquence") emphasizes the same point: "I have often remarked that there is no art or science in the world which its professors do not touch in a correct manner, methodically and on fixed principles. It is only religion which is not taught in this way to the faithful. There is given to them in childhood a little dry Catechism, which they learn by heart without understanding the sense of it, and afterward they have no more instruction than vague and detached sermons. I wish that Christians might be taught the first elements of religion, and then be led in due order to the greater mysteries."

III.—Rules for Instruction

1. Study the Art of Teaching.—Study the science and art of teaching. If you cannot take your diploma in pedagogy, at least read many of the books on teaching which are recommended for this.

2. Learn Method.—Attend the best day-schools in the district, and learn all you can from trained teachers and their methods.

3. Catechize.—Young priests should be trained to preach instructively by being entrusted with the catechism of the young. If this catechism is undertaken with a great enthusiasm to make it a perfect work, with most careful preparation and severe self-criticism and correction of methods, it will accustom a preacher to be accurate and precise in his definitions and phraseology, to be clear in his explanations, and apt in illustration. It will also store his memory and his notebooks with a large reserve of carefully planned instruction. A skilled catechist is generally a clear and effective preacher.

4. Clarity.—Instruction is to illuminate souls with the Light of the World, as the sun's rays penetrate a crystal. For this it is essential that the idea shall be clear, neat, and precise in your own mind. "Being ministers of light, you ought, then, to enlighten by your word." But if the word is only vaguely undefined in your own mind, untidily conceived, without precision of thought or neatness of phrase, you will

only emit a fog on an already bewildered world. Be clear, and you will make others clear.

5. Stimulation.—A true teacher never desires to impose his own mind and will upon those whom he teaches; he will shrink from such a thing as both useless and wrong. It is useless because the will imposed does not build up character, or leave any permanent impression for good on the person taught. To impose one's mind and will on others is like making a dint with your finger in a lump of dough. It fills up when your finger is withdrawn. A true teacher worships freedom and personality, which are the nature of God. He aims at liberating personality into perfect freedom. So he will always shrink from imposing his own thought or will on others, and will strive only to stimulate their thoughts, and to liberate their wills. He will teach in such a way as to awaken interest and curiosity, a desire to know more. He will be leaven in the lump, eagerly hoping for a movement of the hearer's mind responsive to the truth. He will be sufficiently humble not to desire the mere reflection of his own mind as in a looking-glass, because he will recognize that no single mind can grasp all truth. He will be thankful if his hearers see what he sees; and his thankfulness will be increased if each hearer can add something to his vision. The instructional part of the sermon will have been well done if on leaving church each one thinks that the preacher has expressed his own thought, and desires to learn more on the subject. The difference between a good and bad teacher is that the bad teacher wants the pupil to think his thoughts, and the good teacher wants him to think God's thoughts; the bad teacher values mere submission, the good values independent vitality; the bad teacher tries to satisfy the desire to know, the good tries to stimulate it. God alone can *satisfy* the soul. The preacher's task is to *stimulate* a hunger and thirst for righteousness.

6. Repetition.—In teaching Englishmen, who have a natural dislike for a new idea, and who are, on the whole, slow at grasping an idea, it is necessary to present the same idea in varied repetition. When they hear it for the first time it makes practically no impression on their mind unless it happens to be in harmony with their own latest thought or interest. If it be repeated in the same form it stimulates a stolid resistance—"We've heard that before." But if it be repeated in

varied form, in definition, refutation of opposite, illustration, anecdote, and, above all, by questions, the mind will slowly unfold to embrace it and give it a permanent place in the heart of the hearer.

7. Schemes.—Some persons can use schemes in teaching, and, if one is their master and not their slave, they may be used with profit, as they promote orderliness in arrangement. For example, in teaching any dogma, which in itself is the formulation of experience, we may teach it under such scheme as this:

(1) The dogma: its definition.
(2) Its history.
(3) The errors opposed to it.
(4) Their condemnation by the Church.
(5) The moral consequences or implications of the dogma; for creed must always work out into conduct.

Scheme for teaching about a sacrament:

(1) Its nature.
(2) Its institution and history.
(3) Its matter and form.
(4) Its minister.
(5) Its purpose or effect.
(6) When, where, and how it should be administered.
(7) The conditions required for its reception.

8. Choice of Ideas.—The one supreme rule in the choice and arrangement of ideas for good teaching is to proceed from the known to the unknown, from that which the hearer believes to be certain to that about the truth of which he is not so assured. Therefore:

(1) Consider your people's mind. What have they with which you can begin?
(2) Use the religious knowledge (if any) which people have learned in their childhood, and which forms the basis of presuppositions in their mentality.
(3) Draw your illustrations from those things with which they are familiar.

Consider the points on a railway line. At first they run along with the original lines, and then they gradually deviate until they have persuaded the train to run on quite different lines, while the passengers scarcely notice the difference.

9. The Use of Amplifications.—Amplifications are used in instruction to give an idea its clearness, to identify the thing unknown with the thing known, to expose the details and every aspect of the subject. They will be treated fully later on.

10. Narration and Explanation.—As the reasoning or argumentation will be based on the opening instruction, it is important that the narration should have the qualities admirably described by Blair for an advocate pleading before a judge: "To be *clear* and *distinct*, to be *probable*, and to be *concise*, are the qualities which critics chiefly require in narration, each of which carries sufficiently the evidence of its importance. Distinctness belongs to the whole train of the discourse, but is especially requisite in narration, which ought to throw light on all that follows. A fact or a single circumstance left in obscurity and misapprehended by the judge may destroy the effect of all the argument and reasoning which the speaker employs. If his narration be not probable the judge will not regard it, and if it be tedious and diffuse he will be tired of it and forget it."

DIALECTIC OR ARGUMENTATION

Persuasion may be described as the art of influencing the will. In order that an idea may influence the will of another, the first requisite is that it shall be clearly presented to that person's mind so that he can perceive it. This is the work of Instruction. Then the idea or object thus presented to him must appear desirable, or he will not strive after it. This is the work of Description, which is meant to reveal its beauty or desirability. This will be dealt with under the heading of Rhetoric. Then the mind of the hearer must be convinced, not only that the object is desirable, but also that the means suggested are likely to attain it. To convince the mind is the work of Dialectic or Argumentation. There is a further process in moving the will, the inflaming of passion or emotion.

This is the work of Exhortation. I repeat here what has already been quoted from Campbell's "Philosophy of Rhetoric." "All the ends of speaking are reducible to four: every speech being intended to enlighten the understanding, to please the imagination, to move the passions, or to influence the will" (p. 13). "When a speaker addresseth himself to the understanding he proposes the instruction of his hearers, and that either by explaining some doctrine unknown or not distinctly comprehended by them, or by proving some position disbelieved or doubted by them. In other words, he proposes either to dispel ignorance or to vanquish error. In the one his aim is their information, in the other their conviction. Accordingly, the predominant quality of the former is perspicuity, of the latter argument. By that we are made to know, by this to believe" (p. 25). Conviction affects the understanding only, persuasion the will and the practice. It is the business of the philosopher to convince me of truth; it is the business of the orator to persuade me to act in accordance with it.

But though these various activities of oratory are described under different headings for instructional purposes, we must repeat that they are often concurrent processes which interpenetrate one another.

I.—Reason and Reasoning

The Christian religion is rational through and through. But this does not imply that it is based on logic. For it appeals to something far more fundamental than logic: it appeals to life. Life, in this sense, is the sum total of all experience. Logic is the analysis of experience. Now, we are only able to analyze a small part of our experience, that which at any time comes up into consciousness; and the method of our analysis, while it is the best that we can do, is often imperfect and sometimes erroneous. Modern psychology teaches us that the great impulses which move our life, and out of which we weave our souls and form our characters, are primary instincts.

The soul coming from the bosom of God into the incarnate life which, by means of the body, makes him one with the world of matter, may be likened to a sailor adrift in an open boat who lands on a desert island in the Pacific Ocean. Necessity everywhere conditions his freedom without destroying it. The

island gives him his heredity and environment. He is free to cultivate it or to neglect to do so. He is free to decide which natural qualities he will encourage to their full development, and which he will repress or try to change or eradicate. The island itself is only a mountain top which is raised a little above the level of the sea. It looks as though it lay on the waters detached from all other islands and continents. But if you trace it down you find that it is a lofty summit of a mountain range which is a part of a vast submerged continent. From this continent it draws its main characteristics, its geological strata, its material for the formation of a soil, its mineral wealth. From time to time the whole island is shaken up by the uprush of explosive forces, and torrents of burning lava pour themselves forth. But the normal action of forces other than those derived from the submerged continent are always at work on the surface. The sunshine brings light and heat from another world, the rock-splitting frost and thaw, the ceaseless action of innumerable little waves, the gentle breeze and the raging storm, the rain, and birds, and the industry of men all help to form a soil and a foliage, which man can cultivate or neglect.

Now the mountain top which forms the island may be likened to our conscious life, the little cabbage patch which man cultivates is our intellectual life; the deep roots of the island's foundation to our life of instinct, our subconscious life. We may, within certain limits, intellectualize or cultivate the greater part of our conscious life; we may study the nature of the uprush of our instincts, and learn how to guide and direct their energies into the most fruitful channels, and bend their forces to the fulfillment of our will. We can make the wind and water turn our wheels, and the electricity become our slave.

But the point to be emphasized here is that man's reasonable nature is something far larger and more fundamental than his reasonings. His "reason" is the sum total of his experience. His "reasonings" is that part of his experience which he has succeeded, more or less accurately, in analyzing and formulating, and bringing under the categories of his logical activities. This varies infinitely in different persons and ages. A preacher has to form some opinion as to the degree of intellectualization of which his audience is capable before he decides

on the kind and nature of the arguments suitable, and how far he should appeal to their instincts or to their intelligence.

II.—Presuppositions

His first question must be: "What, on the whole, are the presuppositions in the minds of the majority of the people to whom I shall speak? With what ideas, standards, values, axioms may we start?"

It is to be noted that it is impossible to reason at all without making four acts of faith. The sternest rationalist and the most frigid scientist, if he wants to reason at all, must believe that there is a world outside his own mind, that it is an intelligible world, that his senses report truly about it, and that he is a rational being, an assumption made by every lunatic in every asylum. Each one of these assumptions can be shown to be based on faith, not on demonstration, a faith in some cases not justified. It is a moral disaster when a man's power of credence is exhausted in a fervent belief in himself. If you really consider yourself thoughtfully for some time you will come to see that the mysteries which cluster round personal identity are as great as those mysteries of light which enshrine the ever-blessed Trinity. We shall not hesitate, then, to take certain presuppositions for granted, as axioms of thought, or the truth of our nature, or as things held in common by most reasonable persons, to whom we at the moment are speaking. If you try to think without such axioms your whole life will be frittered away in interminable discussions, as to why truth should be preferred to falsehood, or right to wrong. We must decide our own presuppositions or fundamental basis of thought if we want to think at all.

Was not this our Lord's method? He assumes as a point about which He never argues, never even discusses the existence and character of God the Father, and His claim on our allegiance. He assumes His own right and ability to reveal the Father. He never apologizes for a dogmatism which corrects all former revelation, and speaks with authority, not as the scribes. He believes in the goodness of man, in the healthy conscience to which His teaching is addressed, to God's image in man which is man's glory, to that reason in man which has conscious affinity with the good, the beautiful, and the true. He seldom argues. He stimulates by questions. He illustrates by

parables, which make people think. He asserts. He appeals to the conscience. He challenges. He takes what they have to begin with, a belief in God, a belief in the Messiah, a belief that they belong to God, that He is a righteous God, and a belief in goodness. He corrects, purifies, and unifies these beliefs into a unity of love. Everywhere His appeal is to reason, not to reasonings, to man's moral consciousness, not to man's imperfect intellectualizations.

Our first task, then, is to realize the presuppositions on which, in any particular audience, we can count. They will begin with the universals: man's conscience; that God is good and that God is love; that a man ought to do the right, and to welcome the truth when he sees it; that a man ought to be honest, truthful, and just, and to love his neighbor as himself. In most congregations in the Church we may assume that our Lord Jesus Christ is recognized as the Son of God, and that He speaks with the authority of God, and that His example is binding on us all. In some congregations, where the people are instructed in the Catholic Faith, the tradition or rule of the Catholic Church carries much weight; in others the appeal to the Bible.

But preachers in the future cannot presume in their audience a knowledge of the Bible, for this machine-made generation has grown up on the newspaper. These presuppositions are probably valid for most parts of England, especially in Lancashire and the South; but in the other manufacturing districts the more thoughtful, energetic, and earnest persons will often be men who question Church and Bible and all forms of traditional belief and practice, in whom the appeal must be to reason and conscience. Preachers ought to remember that a very large number of the young men and women in England are, from their childhood upward, receiving a scientific education, and that a large part of the industrial population are skilled workers engaged in the constant employment of their brains as well as their hands.[1] The recollection of this does not suggest that we ought to accommodate our preaching to the scientific spirit, or incorporate the miserable jargon of science into our pulpit utterances. Science is an imperfect method of dealing with the phenomenal world, imperfect be-

[1] In a retreat for laymen which I recently conducted at Mirfield, about 70 per cent. of the retreatants were engaged in some form of engineering.

cause it works by abstraction, and knows nothing of values. But it suggests that we must be careful and accurate in the statement of our arguments, and that in the selection of the best arguments we should not neglect the habitual mode of thought in which our most thoughtful hearers are accustomed to think. The presuppositions of a man who habitually thinks in terms of evolution are obviously different from those of a man who still thinks of God in the terms of deism, as one who is entirely separate from His creation, with which He only occasionally "interferes." This absurd mistake about God is expressed in Professor W. McDougall's "Social Psychology" (p. 320).

III.—Rules for the Selection of Arguments

1. In the selection of arguments, consider first what are the presuppositions in the minds of those who will listen to you. Do not address your arguments to those who are not there. The principles, or starting point, of an argument must be such as your hearers will readily admit.

2. Never use an argument unless you believe it to be true and valid.

3. Do not overload your sermon with all possible arguments on the subject, but select the best and most forcible.

4. Choose not those which are best in themselves, but those which are best relatively to the audience.

5. Ask yourself, "If someone else used these arguments in conversation would they convince me?" Massillon says: "When I have to preach a sermon I imagine that someone has consulted me on a matter of very grave importance on which he and I do not agree. I apply, therefore, all the powers of my intellect and of my heart to convince and to persuade him; I press him, I exhort him, I do not leave him until I have fairly and completely won him to my side."

6. Ask yourself, "If I were debating this in public what would my opponent say in answer? What objections would he raise? Are there any weak spots on which he could fasten?"

7. When you have chosen your arguments, consider "How can I present this argument in its most forcible form? Will my hearers understand it? Will they accept it as valid? Will it convince them? Will they apply it rightly? How can I illustrate it so as to let them see its working value?"

IV.—Methods of Argumentation

The methods of argument suitable for sermons are:

1. Deduction, the art of deducing, inferring, or gathering by reasoning from principles or established data; a conclusion drawn from premises. Since the Christian religion is a revelation, not merely a discovery, this is a legitimate method. Our Lord uses it frequently—*i.e.*, in all arguments drawn from God's nature. S. Matt. xxii. 32: "God is not the God of the dead, but of the living," based on the validity of the Scriptures. This method often takes the form of syllogisms. It is suited to dogmatic teaching, when the authority of the Church and Bible is recognized. Its weakness is that of a chain; if either premise is questioned or doubted the force of the argument is weakened or destroyed.

2. Induction, a generalization from experience; the process by which we conclude that what is true of certain individuals of a class is true of the whole class. As this argument from experience is the method by which modern science has been built up, it is generally more acceptable to the present phase of the modern mind. Our Lord uses it frequently in appealing to the experience of His hearers. S. Matt. vii. 9: "What man is there of you, who, if his son shall ask him for a loaf?" etc.

3. Analogy, the transference of a truth on one plane to apply it on another parallel plane, a "resemblance of ratios," as when our Lord transfers thoughts about fatherhood in man to suggest truths about God (S. Matt. vii. 11), or, "Consider the lilies of the field" (S. Matt. vi. 28).

V.—Arrangement of Arguments

1. Begin an argument with an appeal to what the hearers already know, and to which they heartily assent. First that which is natural, then that which is spiritual. If you walk a little way with them they will be more likely to walk a long way with you.

2. Avoid blending arguments together in confusion. All arguments are used to prove one of three things: that something is true, that it is morally right or fit, that it is profitable or good. The appeal is to truth, duty, or interest.

3. Arguments appealing to the lower self-regarding impulses should be placed earlier in the sermon than those which appeal to the higher impulses. Otherwise you may unintentionally express a contempt for your hearers. To say, "Do this because it is not only right, but also prudent to do it," is an insult. To say, "This is prudent, but you must do it because it is right," is a challenge to courageous virtue.

4. In one method, arguments may be arranged in a chain, each depending on the one before. But the strength of a chain is that of its weakest link. It is generally a stronger method to arrange them by the method of concentration, starting from the circumference of men's minds, and each coming to the same point, so that blow after blow on the same point gradually works conviction.

5. Arguments from inference which can only establish a certain degree of probability become strong when bound together. You can easily break a single walking stick, but if a dozen are bound together no human strength can break them.

6. If arguments are clear and convincing, they should be developed fully; if useful but inconclusive, they should be mentioned early in the discourse, or referred to in a passing phrase.

7. All arguments should be arranged on the principle of the climax, each step marking a more convincing development, a crescendo which works up to the final conviction. Unless the strongest argument comes last, whatever follows it will only weaken its effect.

VI.—Amplifications

It is only in speaking to a very exceptional or highly specialized audience that it is sufficient to state an argument briefly. If you are arguing about law with a barrister, or about health with a doctor, or gain with a merchant, the briefest reference to the material points of the argument is sufficient; their minds readily grasp your meaning and foresee the conclusion, because they are so familiar with the subject or with its opposite. Often a shorthand symbol of the argument is enough for its appreciation? Why? Because the ground has been traversed often before. When your words fall upon

the ear and are conveyed to the mind they liberate a thousand associations of the same or similar arguments which have been heard before, so that each step in the argument finds a channel already worn for it in the mind, and has not to make a place for itself, just as a drop of water trickling painfully down a frosted window-pane has to fight each step of the way to convert frigid and unappreciative particles until it comes to the channel worn by another drop, when it rushes unhindered to its conclusion.

Now, inexperienced preachers constantly forget that, on certain subjects such as theology, philosophy, history, dogmatics, etc., they are, or ought to be, specialists, speaking to persons the vast majority of whom know nothing whatever of the technique of these branches of knowledge, and very little of the most elementary truths on these subjects. When, on one of my return voyages from India on a troopship, I grew weary of hearing crude and silly complaints from the officers about the Church and the clergy, I took advantage of this universal ignorance by publicly announcing that in the future I should not listen to any complaint about the Church from any officer who could not say his Catechism! One colonel resisted; but when I asked him to say the "Desire" he collapsed; and I pointed out that if he did not even know what he ought to desire he must not blame the Church for not satisfying this desire. Panic spread. There were no more complaints about the Church. The rest of the voyage was spent in secret and furtive perusals of the Catechism from concealed Prayer-Books, and in wholesome meditation on their own sins and defects instead of the defects of the clergy. The officers knew that if they passed the Catechism test the next question would be, "Did you spend your Ember-days in fasting and prayer for the clergy?" and began to realize that churchmen have duties as well as rights!

But this is an amplification. Let us return to the point. The point is that the preacher is a specialist speaking to persons who are not so. Therefore, arguments which may seem plain and simple to the preacher in his study need to be amplified, expanded, illustrated, and applied when used in the pulpit if they are to convince.

Rules for Amplifications.—1. Amplifications should

never be used except to make a discourse more clear, more solid, more beautiful, and more effective.

2. Their chief use is to clarify or extend the meaning.

3. But there is a psychological reason which justifies another use. It is that the mind of a hearer gets tired by a too long strain of the attention to reasoning, so that a little "stand easy" may be useful while the speaker describes some quite familiar scene or event before bending the attention again on argument.

4. They should meet every reasonable objection of an opponent, or of prejudice in the hearer's own mind.

5. They may be developed by Comparisons, as when the slavery of Israel in Egypt is compared to the slavery of sin. By Examples, as when patience is illustrated by references to Job or S. Paul in prison. By Circumstances, as when you expand a thought by the analysis of the situation—*e.g.*, the dying thief on the cross. The end of a worldly life. See his tongue parched for whose sake he had indulged in the pleasures of sin, his hand nailed which had not been restrained by honesty, etc.

6. Amplifications should be strictly subordinated to their purpose—*i.e.*, to allow a thought with its full extension to sink well into the mind. If prolonged beyond this the attention wanders.

VII.—Refutation

The purpose of refutation is to expose a falsehood, to correct an error, to remove an obstacle, or to destroy an enemy. The manner of dealing with the subject will be decided by the end you have in view. If you are dealing with the surface error which is simply a misunderstanding, and which does not spring from any deep root of false principle, the best refutation is to place it side by side with the truth. For example, the Church is often accused of being reactionary and the enemy of progress by teaching persons to be content with "that state of life to which it *has* pleased God to call them." The refutation will be, with much parade, to ask the people to find the passage in their Prayer-Book and to find it yourself in the largest Prayer-Book available (because to some minds the size of the Prayer-Book seems to add to the weight of the

argument), and to read out very slowly the real word "to which it *shall* please God to call them." This mistake, and it is a very common one, must be fully exploited by many amplifications. "What are we to say to such an opponent? He takes the very words in which the Church lays down a principle of progress. He alters, no doubt unintentionally, these words in a vital point, so as entirely to reverse their meaning, and then he reproaches the Church for teaching the exact contrary of what she has always taught. On this point we are able to test his statement, and every one who can read can see that it is absolutely untrue. What reliance, then, can we place on his other statements which we cannot test? If he is so ignorant or careless as to misquote a document, which is in every one's hands, and to which he can easily refer for verification, is he likely to be trustworthy in those matters in which verification is more difficult?"

1. Your Aim.—In refutation we must keep our purpose well in mind, or we may win a victory and lose a soul. The error we want to correct is not in the air, it is in someone's heart or mind, and you want to cure it with as little pain as possible. Let us begin by asking, "What is the purpose in refutation?" Do you want to crush an opponent or to convert him; to triumph over an enemy or to win a friend? Do you want to capture an intellectual position or to captivate an immortal soul? Your aim will surely be to glorify God by the salvation of a soul from error. Pulpit refutation will differ, then, from some other forms of oratory in the intense desire not to hurt an adversary, to disarm him without wounding him, to change his mind in so gentle a manner that he will think he has changed it himself.

2. Classification.—The second point is to classify error to the extent of distinguishing its importance and its virulence. Is this error sufficiently important and widespread to be treated in public, or is it best dealt with in private? Is it a deep-rooted wrong principle, or only a surface mistake? Does it seriously affect the moral life, or is it merely an intellectual pose, without any effect on character? Is it an isolated misunderstanding, or is it one manifestation of a deep-seated disease of sin, or of a wrong attitude toward God? Is it held in good faith, or is it an excuse for evading some duty? Is

it one of a group of errors which all spring from the same root?

3. Examination of Objections.—In modern warfare the utmost care is taken to know exhaustively the thoughts, words, and deeds of the enemy, his ultimate aim, his immediate intention, his secret councils, the orders he issues, whether these are true orders, or "blinds" which will be countermanded at the last moment; the disposition of his forces, which attacks are feints and which are meant to be pushed home; his lines of communication, and power to transfer troops from one point to another; his supplies of food and ammunition, the morale of his troops, the public opinion of his country, etc. No detail is neglected which may help to inform us of the probable intention of the enemy. Spies steal, or copy, his most secret documents, sit at his most confidential councils, men in captive balloons watch his every movement, aeroplanes photograph his latest dispositions. The intelligence department or secret service is one of the most important in the army. The full development of this in theology belongs to apologetic, which must be treated separately. But it is an important part of refutation to know as fully as possible the strength and weakness of every objection to the Christian Faith and ethic, and the main lines of the attack upon them. So, before refuting an objection, we must examine it carefully and thoroughly.

What element of truth is there in the objection? What are its strongest and its weakest points? Does the error lie in a false principle, or in an unconscious presumption in the mind, or in a wrong definition of the terms? Is the root of the objection in the head, or in the heart, in a process of reasoning, or in an unformulated impulse or instinct? Will it be best to attack the terms of an objection, or the principle on which it is based?

If, for instance, you desire to refute the poisonous advocacy of what is called "free love," you can begin by examining the terms. What is freedom? Is it the absence of all restraint? Is the free-thinker free to think that to be true which we know to be false? If he is thus free to think whatever he likes, to think without any regard to correspondence with reality, is not the real home of free thought to be found in a lunatic asylum? Or love. What is love? Is it the same as lust?

If not, what distinguishes them? Is action most free when most unrestrained? If so, is a man with S. Vitus's dance, each of whose limbs act independently of every other, more free than a man whose limbs are under the control of a common purpose? etc.

Or, instead of attacking the terms, you can attack the false principle on which the error rests—the idea that liberty is freedom to do what you like in disregard of others, or that impulses left to themselves will produce the best ethical results.

Again, ask, "Do we mean the same thing by the terms used?"—*e.g.*, "the Church" means one thing to a person who regards it as a voluntary and accidental association of those who agree to worship in common, and an entirely different thing to a man who believes it to be the divinely constituted Fellowship which our Lord has commissioned to teach in His name.

4. Rules for Refutation.—(i.) Consider what difficulties or objections would be urged against your argument if it were put forward in private conversation, or in a public debate; which and how many of these can be profitably met in the time at your disposal.

(ii.) Will they be best met by direct attack, or by a flank attack on the principles which lie behind them? by an analysis of their terms, or by a comparison with the truth? by a manifestation of their weakness, or by an attack on their strength? by an application which will show their absurdity, or by a correction which will bring them into harmony with the truth?

(iii.) State an opponent's case as fully, fairly, and frankly as he could state it himself. Righteousness and justice demand this, and the chivalry of the pulpit imposed on us by the fact that an opponent has no opportunity of reply. Also, because your object is truth and goodness, and these cannot be promoted by false or unfair means. If you cannot adequately answer an objection thus honestly stated, then don't touch on it at all. If you make full allowance for such truth as there may be in an objection, and state it fairly, you will have half won your opponent, or, at least, won half of him, his heart, if not his head. He will trust you when you state the other side. It is like the turn of the wrist by which one's rapier encircles an adversary's, and disarms him.

(iv.) Do not attack the opponent's position along the whole of the line; concentrate on its weakest points.

(v.) Do not yield to the controversial spirit which loves arguing for argument's sake; a dialectical victory may mean a spiritual defeat. If you merely make an opponent look ridiculous you wound him; if you are modest and courteous you win him. Be modest. Nothing is more offensive to sincere, thoughtful, and educated men than the loud cocksureness of the half-informed.

(vi.) The dissolvent method is used when a man is arguing from false assumptions—*e.g.*, arguments against the Resurrection of our Lord are often based on the assumption that we really know what matter is. We may attack this subconscious presumption by questions. What is the right definition of matter? Do we know its ultimate analysis? Is there a single man of science who will venture to say that he knows the ultimate nature of matter? What is a body? What is the force which holds these chemicals together? We may call it by a name, but do we know its nature? Can we define its essence, or merely observe its activities? Under such questionings a prejudgment may be gradually dissolved and an obstacle to conviction removed.

(vii.) The courteous and gentle method of trying to correct an error, or to remove an obstacle applies chiefly to those who err in good faith, from misunderstanding or ignorance. These cases may yield to treatment—X-rays, to expose the fallacy in the light of the truth; distraction, to take a patient's mind away from the disease; wholesome food for thought, to tonic the right judgment, which is the best cure for error, the unperceived transition by which the skilled doctor shifts the controversy from the head to the heart. For, as a rule, our head is our weakest point. Man's moral judgments are generally much sounder than his intellectual conclusions; and it is to the whole personality that our Lord makes His appeal.

But, occasionally, surgery must be used to cut out the very root of some poisonous false teaching, especially when it immediately affects the moral life. Surgical refutation must be decisive, clean-cut, swift, and thorough; never content to remove a symptom, but always careful thoroughly to remove the roots. The dentist's forceps, by which full pressure is

applied at one place to two converging pincers which combine to squeeze out the root that would not yield to a direct pull, may illustrate the advantage of a twofold refutation drawn from the natures of God and man, from revelation and conscience, with which we may meet dangerous moral fallacies.

(viii.) Many objections to the Faith are due to a false antithesis which must be detected and exposed. It is, for instance, a false antithesis to oppose a spiritual and a sacramental expression of religion. Spiritual is strictly opposed to non-spiritual, sacramental to non-sacramental. It is easy to show that the sacramental is far more spiritual than a non-sacramental religion, because the sacramental uplifts the material universe on to the plane of the spiritual, penetrates and dominates matter, to become a burning bush, a vehicle of revelation, and a means of grace; while the non-sacramental merely ignores matter, and fails to consecrate it. So with creed and conduct. They are not antithetical, but interpenetrating. Objection: I prefer a man who does what is right to one who believes what is true." *Answer:* "A man's real creed is that which expresses itself in his conduct. If the creed he professes with his lips is not expressed in his conduct it shows that he does not really believe it, that it is not his creed."

ILLUSTRATIVE MATTER

Dr. Bigg: "The Trials and Blessings of a Scholar's Life"

From "The Spirit of Christ in Common Life," p. 13

"But now, if the truth is a Person, the chief of all intellectual dangers must lie in Abstraction. Yet Abstraction is the scholar's weapon, the keen-edged tool with which he forces his way into the rocky fortresses of knowledge.

"And so indeed it is the greatest of perils. The habit of abstract thought is the arch trial out of which flow all kinds of aberration.

"The student as such is only half a man. He is a thinking machine, and always needs to recall the fact that the logical apparatus is not the whole of him. The artist and the poet and the saint have their truth as well as the thinker.

"Shall we say that the truth of knowledge comes through study, but the truth of being through love in action? Love

forms character, while study disciplines talent, and hence Goethe said that 'talent grows best in solitude, but character is moulded in the stream of the world.' By these considerations you may test every ideal that men pursue. The more concrete it is the greater will be its truth. But in a university the most seductive of all false ideals is that of self-culture.

"Not in bread alone, nor in books alone will you find the staff of life. Our Saviour is there where living men and women need our help. 'Thou hast seen thy brother,' says an old mystic; 'thou hast seen God.'"

CHAPTER VI

RHETORIC

Under the heading of Dialectic we have considered some means of convincing a man. Under the head of Rhetoric we will now consider the art of persuasion, for conviction is not sufficient; it may not lead to action; it is often light without heat. It is one of the most profound tragedies of human nature to know the truth and yet to fail to obey it. "For the good which I would I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law that to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. vii. 19.) There is no better statement of a divided personality with which we so often have to deal in our efforts to persuade. "I see the better, and approve it; I do the worse," said Horace.

I.—The Psychology of Persuasion

1. The Will.—Persuasion differs from conviction because it tries not merely to convince the understanding, but also to move the will. What is the will? Most modern psychologists deny that it is a separate function of our personality. "The new birth," says Pratt, "involves the whole man. It is, indeed, primarily a moral matter, but that does not mean that it is a matter of the 'will' as distinct from the emotions or thoughts. Psychology is unable to find any such thing as 'pure' will. It is simply impossible for the 'divided

self'—the man torn between conflicting loves—to bring unity into his life by merely saying, 'Go to now, I choose this set of purposes and give up the others.' Long continued determination of this sort must indeed have its effect; but before the man can really will one set of ends in preference to the other he must have already come to love them best. The willing involves feeling as part of itself. Before the new ideals come to unify and dominate the life they must be accepted and loved; they can subjugate the old purposes and passions only by a change in emotional values. This done, 'will' may reinforce the new ideals by constant control of the attention" (Dr. Pratt, "The Religious Consciousness," p. 123).

We may, then, define the will as a desire which has become dominant. A wish is an ineffectual desire. A will is a desire which has become a motive. In order that he may persuade, a preacher has so to present an object to his hearers that it awakens in them a desire strong enough to dominate all conflicting desires, and to give unity to a man's nature. Truth is the object of the intellect; beauty is the object of the heart; good is the object of the will. "Man never performs an act except for the attainment of something which really is, or, rightly or wrongly, is conceived to be a good; something which will conduce to his happiness, true or false. Now nothing can be an end to me which does not gratify some passion or affection in my nature; and, therefore, in order to induce me to attain that end you must necessarily appeal to the passion or affection which is to be gratified by its attainment. You tell me that such a thing is for my honor, and thus you appeal to my pride; or that it is for my interest, thus appealing to my self-love," etc. (Campbell's "Philosophy of Rhetoric").

2. Instincts and Emotions.—Psychology is still in its boisterous and self-confident childhood, and we cannot yet place much reliance on some of its most dogmatic utterances. It cannot yet be considered a science, in spite of its insistent claims, because it cannot define its terms with any degree of unanimity. It has to a full extent the chief defect of a science, in that it works by the method of abstraction, creating its own scheme of the universe, and deliberately ignoring whatever would embarrass its investigations. Dr. Pratt writes: "Hence it seems best to take the word science in a larger, and, I con-

fess, a looser way, so as to cover any systematic description of the verifiable facts of human experience. This does not mean that the aim of prediction is given up, but only the pretence of a perfectly exact and absolutely definite prediction. These will still be the ideal and the 'limit' of all science, and different sciences will differ in the degree to which they approximate to those ideals. If this is admitted, then psychology is a genuine, though not a very exact, science. Its aim will be to describe mental processes" (p. 29). "And for psychology, or any science, to admit that there are any facts incapable of being explained, incapable of being regularly connected with the other facts of experience, would be a surrender of its fundamental presuppositions. For its own protection science must *act as if* this view of the supernatural and its interruptions of the natural were false. It cannot take cognizance of interruptions" (p. 38).

We need not endorse the sweeping condemnation of Benjamin Kidd, in his "Science of Power," p. 117: "All this system of Western knowledge is passing to the rubbish heap of time as the science of civilization." But it is well to receive the most dogmatic assertions of psychologists with scientific caution.

Professor McDougall, in his "Social Psychology," defines instinct as "an inherited or innate psycho-physical disposition which determines its possessor to perceive and to pay attention to objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or at least to experience an impulse to such action" (p. 29). He tabulates the primary instincts with their accompanying emotions as follows: The instinct of flight and the emotion of fear; repulsion and disgust; curiosity and wonder; pugnacity and anger; self-abasement and subjection; self-assertion and elation; the parental instinct and the tender emotion, together with the reproductive, gregarious, acquisitive, and constructive instincts.

3. The Mental Process.—The process of a soul's activities may thus be briefly sketched:

(i.) *Sensation.*—All contact of the soul with the external universe begins with sensation at the nerve ends.

(ii.) *Perception.*—These sensations, when communicated

to the brain, are called primary presentations—*e.g.*, a sound is perceived.

(iii.) *Imagination or Ideation.*—These sounds affect the imagination and form an image or idea in the brain. The sound takes the form of a blow. This is a secondary presentation.

(iv.) *Reminiscence or Memory.*—The brain (or is it, as Bergson contends, the mind?) is already stored with the record of other similar sounds, and memory enables one to surround this image with associated images, to compare them, and to reflect on them. The association of ideas and reflection tells us that the sensations which caused or preceded the image were due to a blow of iron on iron, that this double blow is a conventional sacrament, a sign made by custom and agreement, which suggests the visit of a postman bringing letters, or circulars, or bills.

(v.) *Feeling.*—From the first sensation comes other sensations, feelings of pleasure or pain.

(vi.) *The Effect of Feeling.*—These secondary feelings of pleasure or pain may cause a whole series of emotions or actions. They may awaken curiosity, fear, hope, love, anger, or desire.

(vii.) *Attention.*—Desire to which one attends, into which a man puts his personality, becomes a will; and this will, when it is dominant, becomes a motive—*i.e.*, that which moves to action.

4. Motive.—It seems true to say that man can only act on his strongest desire. The real question for the preacher is, What makes a desire dominant? This brings us to the subject of attention. "Effort of attention is, then, the essential form of all volition. And this formulation of the volitional process, the holding of an idea at the focus of consciousness by an effort of attention, covers every instance of volition" (McDougall, "Social Psychology," p. 243). Man's freedom lies in this effort to attend to this or that desire, to put his personality into desire so as to make it a motive.

A man arrives at a railway station. He finds a dozen electric tram-cars starting in a dozen different directions on their predetermined course, confined to the rigid lines of destiny; a dozen motor buses, more free to deviate, but fixed in their route

and destination; a dozen taxicabs, whose freedom is full; they can go by any route to whatever destination you assign to them. All beckon for your custom (at least, in pre-war days they did). You can commit yourself to that one to which you decide to attend. So the soul of man is surrounded by the unsubstantial ghosts of innumerable desires, each of which is beckoning to him to give it life. There are the lusts of the flesh, the ambitions of the mind, the ghosts of many a virtue, all longing to become motives. The man has in the basis of his personality the selective power of attention. He can fasten his attention on this or that desire until it becomes a motive which will move him to action.

There may be in any man many such desires which have become motives; and to secure a consistent life, a unified personality, one of these must become a dominant motive which rules over and subdues all other motives. Men need to be reminded that the purpose of our life on earth is the making of the soul. Souls do not arrive here ready-made. We are born a nucleus of personality, made in God's image by our power to think and to will and to love, inheriting a bundle of good and evil tendencies, alive with a dozen inborn instincts, hedged in by innumerable necessities, surrounded by boundless opportunities. From this bundle of infinite possibilities, all of which are in themselves non-moral, we have to weave the web of our character. If psychologists deny our freedom, let them predict the future of any new-born baby, instead of standing by to watch our glorious experiment, and then, if we fail, saying (like a certain class of maiden aunts), "I told you so." Dr. Rashdall (in his "Theory of Good and Evil," vol. ii., p. 73) says: "The raw material of virtue and vice is the same —desires which in themselves, abstracted from their relation to the higher self, are not either moral or immoral, but simply non-moral. That is to say, the fundamental problem of social psychology is the moralization of the individual by the society into which he is born as a creature in which the non-moral and purely egotistic tendencies are so much stronger than any altruistic tendencies." Mr. G. K. Chesterton somewhere expresses the same truth when he says: "Every baby is born an agnostic and a glutton, and becomes less so every day he lives."

If this foregoing analysis is true, the preacher's course is

clear. He must present the object in such a way that the mind admires it, the heart desires it, and the will will take every means to acquire it. He must reveal God and His will to the soul in a form so clear, so beautiful, and so attractive as to concentrate the soul's attention on Him, to inflame the desire for union with Him, and to make the service of God and the coming of His kingdom the dominant passion of those who hear him. In the hearts of most of his hearers there will be many desires in conflict dividing the allegiance of the heart, the desire for happiness, the lusts of the flesh, the fascination of the world, the ambition for place or power or influence, the love of money, the engrossing thoughts of business, the love of virtue, the storehouse of memory, the attraction of Christ, the love of social position, human respect, or the fear of men. The preacher's task is so to fasten the attention of the hearer on the good and the beautiful and the true in God that the whole force of his personality flows into the good desire, and makes the love of God to become the dominant motive which rules his character, and moves his will.

II.—Obstacles to Persuasion

Before trying to convince men of a truth, or to persuade them to an action, it is necessary to discover why they need to be persuaded—what are the obstacles which hinder them from accepting and obeying the message. These may arise from the message itself, from the messenger or from the mind of the hearer.

1. Misunderstanding.—Behind deep-rooted opposition to the teaching or practice of the Catholic Faith and discipline one often finds some idea drawn from the misinterpretation of a text, or from the false teaching of some heretical sect. The Calvinistic teaching of an election to damnation is such a slander on the character of God that good men have abandoned Christianity under the impression that this was the teaching of the Church. The teaching of the total depravity of man and false presentations of the Atonement still linger in the background of men's minds, and prove an obstacle to the acceptance of the truth. The misuse of the Bible, due to that most mischievous doctrine of verbal inspiration, which made

every statement of equal value as a word of God, and which obscured the truth of the moral evolution of the race; the use of isolated texts as the basis of some false doctrine; the teaching received, or the impression given, by the life in a home where those who claim to be Christians misrepresent the life of Christ; the arguments of agnostics or atheists heard at the works or in the parks, and a thousand other sources of error make it certain that when an uninstructed Christian attends church he will bring with him in his mind a bundle of misunderstandings which will form an obstacle to his perception of the truth.

Remedy.—(i.) Clear teaching, simple and concise, which takes nothing for granted, but explains each point with clear and easily remembered definition of terms—*e.g.*, sin is any failure, or refusal, to do the will of God.

(ii.) Remember to translate every theological term which is familiar to you, but probably strange to some in the congregation, into the language of the people. They may not understand the word "atonement," but they will readily understand it if you translate it by "the union or reunion of man with God."

(iii.) It is worth while to get at the root of misunderstanding by encouraging questions. One devout communicant in Canada was shocked and distressed at the necessary omission of the last part of the words of administration. It was found by careful inquiry that he had always been under the impression that these were the words of consecration, and that their omission made an invalid communion. When the difference between the words of consecration, and the words of administration, was carefully and courteously explained to him his misunderstanding was removed.

2. Prejudices.—Prejudices—judgments formed beforehand—may be good or bad.

(A) *Good Prejudices*, which ought to be respected, are those which arise from past experience of God and of His mercies. They are often the protective shield of conservatism, which God places over the soul of the poor and ignorant to preserve them from the too rapid changes of intellectual impatience. Even when they cannot be justified in detail, they are often true if taken on a sufficiently large scale; or, at any

rate, if not true, yet more true than the modern substitute for these beliefs which prejudice steadily rejects. Our instincts and intuitions are often nearer the truth and more wholesome, than our intellectual analyses and conclusions. Anyone can verify this by an hour's work in a good library. The most assured and emphatic assertions in science, philosophy, and theology to be found in books written fifty years ago are now known to be quite untrue. Only about one per cent. of the books written on these subjects survive their generation; and only about five per cent. of the statements they contain are recognized as true to-day. Of course, the truth does not change. But man's appreciation of the truth grows, and develops, and changes from day to day, so that often the heresy of yesterday is the truth of to-day, and the superstition of to-morrow. Now the teacher has to follow these fluctuations because he is concerned with truth in the abstract, and it is his duty to keep in touch with the growth of the developing appreciation of the truth, and to discern between wholesome and unwholesome developments of the modern mind. But the ordinary man's interest in the truth is not theoretical, but practical. He wants a sure guide which will direct his daily life, here and now, and tell him what to do to-day. So the intellectually active preacher must be patient with some prejudices which satisfy the pragmatic test of life, and which are the shield which instinct places over our common life to protect it from the daily fluctuations of that most untrustworthy thing, the modern mind. Instances of prejudices which ought to be respected are:

(i.) *Devotion to the Bible*, as in general the Word of God. It may be exceedingly irritating to a student of criticism to be met with a steady refusal to accept his latest judgment; but he must remember that these judgments have changed many times, while on the whole devotion to the Bible as "the Word of God" has produced the most steadfast and noble characters and lives that the world has ever seen. So, when we meet with this prejudice, "What was good enough for my father is good enough for me," we ought to recognize in it a prejudice which should be respected and met with sympathy, even if it needs to be corrected. If the truth of evolution and development makes reinterpretation necessary, and every living organism must

readjust itself to a changing environment, the other truth of the permanent element in revelation justifies a certain degree of conservatism.

(ii.) *Experience of Spiritual Blessings.*—Again, should we not carefully respect the prejudices which spring from the experience of God's blessings in the past? In any old congregation there are some who, in obedience to past teaching, have formed devotional habits which have brought much blessing into a life. It would be fatal to a soul's life if too readily it were to abandon all its old habits at the bidding of each new curate who enthusiastically advocates a new way of life and denounces the old. For instance, in teaching the duty of receiving Holy Communion fasting, while we insist on the young accepting the discipline of the Church in the matter, ought we not to make allowances, and to sympathize with the confirmed habits of the aged who have received Holy Communion after breaking their fast for years before the new curate was born? Sympathy and courtesy for prejudices and habits which are based on spiritual experience will be more in harmony with the mind of Christ than the hard and rigid legalism which would enforce one rule on all alike. There is compensation in thus recognizing the value of conservatism. It will in time give a certain permanence to your own teaching. Richard, Bishop of Chichester, once said to me: "Do not be discouraged if it take you a long time to get anything into the heads of my dear people. *It will take centuries to get it out.*"

But there are prejudices which should not be respected.

(B) *Bad Prejudices*—(i.) *Falsehood.*—Some prejudices are rooted in falsehood, and ought not to be respected because they are bad for the soul, and hinder the work of God. They spring often from a false conception of God, or of man, or of the Church or ministry. They must be dissolved or conquered before the soul can grow into union with God.

Take for instance the prejudice against the teaching of the Church on confession to a priest. If an old man says, "I do not wish to make use of this means of grace myself. I have all my life confessed my sins to God alone, and received the assurance of His pardon, and I am satisfied with this," we may accept this statement, even if we do not sympathize with it, as a prejudice which may be respected, provided his sins

are not open and grievous. But if a man denounces the teaching of this part of the Church's doctrine and discipline as false, if he not only will not use this means of grace himself but tries to hinder the priest from preaching it and others from using it, then we can recognize a prejudice which is bad, and which we must try to conquer or dissolve. Let us study this prejudice as a sample of a whole class of evil prejudgments, and the way in which they should be met.

(ii.) *Instinctive.*—The first question is: "Is the prejudice rooted in the subconscious, or in the conscious self? In the blood, or in the brain? Rooted in instinct, or in reason? Is there some element of good in it, or is it wholly evil?"

By instinctive prejudice we mean a prejudice which a man does not reason out for himself, which is not the conclusion of reasoning, but merely the movement of aversion, varying from a mild dislike or discomfort when the subject is mentioned to an intense and violent abhorrence. Instinctive prejudices are sometimes due to the accumulated scattered words, or phrases, or fragments of conversation, which are stored in the memory, even when little noticed at the time, or they may be due to a kind of herd instinct based on the collective memory of some sad experience in the past. In England, on this matter of confession, the root of the prejudice against it may be traced to both these sources. The undoubted evils of the abuse of this means of grace have burned themselves into the memory of our race, and created a preliminary attitude of hostility. It is doubtful whether there is any validity in the ideas of racial memory, and whether this result is not wholly due to a tradition of hostility handed down from generation to generation.

In the case of an instinctive prejudice, deep-rooted in some abuse in past centuries, it is well fully to admit the historical truth of such abuse, to point out that the abuse of a means of grace must not deprive us of its use, and that those who use it and can speak from experience find it a great and most blessed help in the spiritual life. The preacher often does best when he entirely ignores false misrepresentation, and is content to teach strongly the positive truth.

(iii.) *Due to Some Mistaken Conception.*—Or it may be

rooted in a mistaken interpretation of the precious truth that there is "only one mediator between God and man, even Jesus Christ," and the idea that priestly absolution conflicts with this truth, and may weaken one's loyalty to Christ. Now such a prejudice is one which we must deeply reverence. It has some justification in history; and it is preferable to its opposite, the superstition that the priest can absolve by his own power and without true contrition in the penitent.

When you examine this prejudice you will notice that it is a fallacy, not because it is untrue—on the contrary, it is most vitally true—but because the idea is not sufficiently extended. This is constantly the error in good prejudices, as, for instance, in patriotism. Patriotism is a pure and noble passion. But if the intense love of our own country exhausts our heart, and makes us indifferent to or jealous of the prosperity of other countries, then a noble passion has become a sinful prejudice. We must tell such patriots, not that their patriotism is wrong, but that it is not sufficiently extended. We must love our country in such a way as we could wish every good man would love his country; we must love our country in such a way as to wish to see it the champion and liberator, not the rival or conqueror, of other countries. So it is always with loyalty and love in every form—friendship, love of home, love of country, love of our Lord—its very life depends on its ever-growing expansion; it becomes a prejudice and may become a vice, boastful, jealous, hard, selfish, if a mistaken loyalty will not allow love to grow.

So this kind of prejudice must be met by winning its true extension for a truth which is too narrowly held. The truth must be fully acknowledged. Loyalty to Christ as the one mediator is indeed a duty which cannot be over-emphasized. But our loyalty to Him involves the loyal acceptance of *all* His teaching. Can the one mediator commission others to speak and act in His name and by His authority? Any one who fairly reads S. John xx. 21, "As the Father hath sent Me even so send I you. . . . Receive ye the Holy Ghost: whose soever sins ye forgive they are forgiven unto them: whose soever sins ye retain they are retained," and S. Luke x. 16, "He

that heareth you heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me," will see that He can do so, and has done so. Christ formed His Church to be the sphere of His mediation, His body, through which He will speak and act. So that real loyalty to Christ involves loyalty to those whom He has commissioned to speak and act in His name and by His authority. The priest does not absolve in his own name, or by his own authority. The form of absolution especially says: "Our Lord Jesus Christ, who hath given power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offenses: and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father and of the Son and of the Holy Spirit."

In some such way as this we may hope to dissolve a prejudice which is due to a truth held in too narrow a manner, and to win for it its full and legitimate expansion.

(iv.) *Due to an Evil Life.*—Other prejudices against the doctrine and discipline of the Church are due to an evil life. Some men who attend church do so because they wish to keep in touch with God; but they do not wish to alter their habits, or to abandon some sin which clings to them in their home or business life, some lust or dishonesty it may be. They love vague platitudes about virtue, but they do not wish the application of the Gospel to penetrate to their personal, or business life. So they have an instinctive dread of teaching on such subjects as penance, and a prejudice against it. What is the root of the prejudice? Does it not lie in a half-hearted consecration to God, and in a divided will? The way to meet this is in securing real, deep, thorough, penetrating conviction of sin.

Here it may be noted that much of the prejudice against confession is due to preaching on the subject before the congregation has been thoroughly instructed about sin; also to the foolish and mischievous habit of "allusiveness," the habit of dragging in allusions to confession on every occasion, instead of devoting one or two occasions to full and exhaustive teaching on this subject.

So far we have dealt chiefly with prejudices which arise from a misunderstanding of the nature, and doctrine, and dis-

cipline of the Church. We will briefly notice some other classes of prejudice.

(v.) *General Notes*—(1) *The Fixed Idea.*—Prejudices may vary from the mere vague bias of a man's mind and the presuppositions from which no one is free, to the intensity of a fixed idea or complex which possesses a man and makes him in this direction a blind fanatic. It is useless to reason with the man of a fixed idea, because it has ceased to be a reasoned opinion, and has become a passion. When a frontal attack is useless, then the only hope is to work round by the flanks. A coppersmith reduces a lump in a sheet of copper, not by hitting it on the head, but by gentle tapping all round the circumference, so that the excrescence gradually becomes absorbed. So with a fixed idea. Avoid a direct blow, but tap gently all round the area of the disturbance—*e.g.*, a man has a fixed idea that Mass is to be condemned as Roman Catholic. It is no good telling him that it is not so. But if you persistently tap round the circumference of this idea, teaching on the universality of the one Gospel service, the cathedrals and ancient village churches as witness of the continuity of our Church down the ages, the ceremonies of the Eastern Orthodox Church centering round the liturgy, the sacrificial aspect of the Holy Eucharist, the difficulty in his mind may be reduced without his being aware of it. Of course, some prejudices do not thus yield to treatment, and require a regular surgical operation to cut them out.

(2) *The Preacher's Prejudice.*—The most difficult prejudices to conquer are those embedded in your own mind. For it is so much more easy to see the faults of other people than our own. What we find so common in others we should suspect in ourselves. We have acquired our convictions and beliefs in a certain atmosphere. Our mind has been fashioned by certain traditions in our home, and school, and university. Our friends belong mainly to one school of thought, and to one class. All these influences which have formed and fashioned our mind inevitably create prejudices which will bias our judgment. This is the way in which a soul is formed and fashioned, and we cannot avoid it. All we can do is to try to discover and correct our prejudices by cultivating the opposite point of view, and reading all that can be said on the other side. We may

make it a rule to read the newspaper of the party with which we do not agree; and to study the theology of the school of thought opposed to us. This will not weaken conviction if your beliefs are true. It will strengthen conviction and sound judgment, while it corrects bias and dissolves prejudice. The loud "cocksureness of the half-informed" is the utterance, not of true conviction, but of conceit. The most passionate dogmatist is often the most profound sceptic. It is not because he believes strongly in the truth, but because he does not believe in it, that he becomes hard and narrow in his dogmatism, a mass of prejudices. There are diversities of gifts and differences of administration in the same body. All are not called to be critics, but all are called on to be loyal to the truth, as far as they can see it, and this will preserve us from being unduly swayed by our prejudices. Stern devotion to truth at any cost, readiness to follow it wherever it may lead, at whatever sacrifice; confidence that Christ Himself is the truth, and that every guess at truth in science and philosophy leads at last to Him; the instinctive and passionate loathing of a lie or of a false argument or of any unfairness in the statement of a case, as the very hiss of the serpent; the recognition that to suppress the truth from unworthy motives is to disown Christ; courage and faithfulness in obeying the truth when seen; the humility which recognizes that we are not infallible, and that our sloth and sinfulness often give us a very imperfect or distorted image of the truth; these will breed in us an habitual fairness of mind which will do much to correct our own prejudices and to win the confidence of those who think they are opposed to us. Humility which profoundly distrusts our own impulsive judgments, and which recognizes even our own reasoned judgments as merely the best we can do at the time, and likely to be corrected by experience; faith which recognizes God in every man, and believes that not only the great scholar, but also the poorest and most ignorant peasant, has something to teach us; the diffidence in ourselves which, as it becomes more profound, increases our confidence in God; all these help to guard us against our own prejudices, and to cultivate that courtesy of address which is of supreme value in the art of persuasion, a courtesy which is always most unwilling to wound, and which loves the path of peace.

For we cannot realize the responsibility, full of awe, of speaking in God's name without being profoundly aware that many of the prejudices which we have to meet and overcome spring, not from God's message, but from His messenger. Our faults of character, our levity or lack of love, or carelessness of speech in the ordinary intercourses of daily life, our own hostilities, pride, anger, jealousies, and envyings in daily life; our pulpit manners; our self-assertiveness, our hard dogmatic manner of address, our coldness and lack of emotion in speaking of things divine; or, on the other hand, our excessive emotionalism and sentimentality, our unreality, and the weakness of our faith, or hope, or love: we should recognize all these as raising obstacles in the pathway of persuasion, and dimming the splendor of the heavenly vision which we try to bring to others. It is safe to say that any man who truly knows himself will tremble at the thought of the difficulties his own sins place in the way of the acceptance of the truth, and will constantly utter the fervent prayer:

"Let not those that seek Thee be confounded through me, O Lord God of Israel" (Ps. lxix. 6).

3. Rules for Persuasion.—(1) Be careful not needlessly to arouse prejudices by carelessness of speech and manner.

(2) Do not touch on points which you know to be irritating, unless it be a duty to deal with them.

(3) Avoid "allusiveness," the habit of alluding to side issues on which, perhaps, the people have not been properly instructed.

(4) Begin by emphasizing those aspects of a subject on which you think the congregation agree with you. This creates an atmosphere of consent.

(5) Make the best of men. Englishmen are more ready to accept rebuke when full credit has been given to them and justice done to their good qualities.

(6) You are most likely to persuade men to agree with you if you begin by agreeing with them.

(7) Make a wise use of suggestion. If you suggest that a man will disagree with what you are going to say, you create the atmosphere of the opposition you wish to avoid. If, on the other hand, you suggest that "we shall all be agreed on

this point," you throw the burden of disagreement on each individual. He has to make a deliberate mental effort to dissociate himself from the supposed universal agreement.

(8) Believe in man, as well as in God. Men are generally far nobler than their actions indicate. The corporate conscience of the "pit" in a theater will generally ruthlessly condemn in the villain the very passions which they find so hard to conquer in themselves.

(9) Cultivate the habit of seeing men as God sees them, not as they are, but as they are becoming, and as they desire to be.

(10) Be appreciative. Only the smug self-satisfaction of a respectable Pharisee needs stern denunciation. Sinners do not as a rule need conviction of sin so much as they need conviction of goodness. Hope revives when you make the most of their good qualities.

(11) Remember that conviction is caught, not taught. In proportion as faith or zeal or love burns fervently in your own heart it will communicate itself to others.

(12) Sterilize yourself against the controversial spirit. The man who enters the pulpit expecting opposition creates what he expects. If your heart and words and tone of voice and bearing are conciliatory you create an atmosphere of conciliation.

(13) Secure interplay of humor and pathos.

(14) Don't overstrain or overwork an emotion, as this leads to reaction.

(15) Alternate strain and relaxation.

(16) No art of persuasion can be of any value unless it is at every moment penetrated through and through by the light and power of the Holy Spirit. Form the habit of constantly looking away from yourself to wait on Him for inspiration. Prayer and the Holy Spirit's power are the secret of persuasion. Lift up your heart to Him constantly while speaking with the prayer—

> Heal our wounds, our strength renew,
> On our dryness pour Thy dew,
> Wash the stains of guilt away;
> Bend the stubborn heart and will,
> Melt the frozen, warm the chill,
> Guide the steps that go astray.

III.—Passion and Emotion

In dealing with the appeal to passion and emotion, we have come to the most difficult aspect of our subject. For without this appeal there is no persuasion; and yet this power of awakening passion and emotion is one which may be most disastrously misused. It is a gift which needs the sternest moral discipline in those who use it; and yet without its use preaching is robbed of its power. By instruction and dialectic the truth has been revealed clearly and vividly to men's minds. But, like Pygmalion's statue, it remains a cold and lifeless image until the flush of passion gives it life and breath and being. Those who resent the appeal to the passions, as likely to disturb or blind the judgment, are generally possessed by an inadequate conception of God's nature and of man's psychology. In dealing with human affairs the judgment is not most just when it is most passionless. In fact, the contrary is the case; the cold, passionless, intellectual judgment nearly always errs from want of sympathy. God is not merely an idea of compelling beauty, who waits coldly sublime among the stars for us to see and admire. He is all-penetrating energy, who inspires as well as reveals, who enables as well as enlightens. He is power from on high which penetrates man's nature, and reinforces and exalts every activity of man's personality, stimulating every part of our being to new possibilities. He not only enlightens the mind; He inflames the heart and strengthens the will. He is not content to be merely a heavenly vision, a cold abstraction, the perfect, the Absolute, carved in the cold and lifeless stone of passionless intellectual concepts. He is and He desires love, and at the Incarnation He embraces our human nature, as "the Word became flesh and dwelt among us." He steps down from His pedestal and becomes a living, loving, palpitating, human being, whose heart vibrates with every human passion and emotion, in whom these passions and emotions are woven into a sinless human will as He brought them day by day into responsive obedience to the Father's will. This is the Word of God whom the preacher has to proclaim; and if he can preach Him without passion it can only be because he does not really know Him.

It is sometimes said that Aristotle and other ancients depre-

cated the appeal to the passions. But it must be remembered that they dealt chiefly with forensic rhetoric, and only condemned what would pervert the judgment. "It is improper to warp the judgment of a juror by exciting him to anger or jealousy or compassion, as this is like making the rule which one is going to use crooked." ("The Rhetoric of Aristotle," Book I.).

Here we may quote some admirable remarks of Dr. Campbell ("Philosophy of Rhetoric," Book I., chap. vii.):

"To say that it is possible to persuade men without speaking to the passions is but at best a specious kind of nonsense. The coolest reasoner always in persuading addresseth himelf to the passions in some way or other. This he cannot avoid doing if he speak to the purpose. To make me believe it is enough to show me that things are so: to make me act it is necessary to show that the action will answer some END. That can never be an end to me which gratifies no passion or affection in my nature. You assure me 'it is for my honor.' Now you solicit my pride, without which I had never been able to understand the word. You say, 'It is for my interest.' Now you bespeak my self-love. 'It is for the public good.' Now you rouse my patrotism. 'It will relieve the miserable.' Now you touch my pity. So far, therefore, is it from being an unfair method of persuasion to move the passions that there is no persuasion without moving them.

"But if so much depends on passion, where is the scope for argument? Before I answer that question, let it be observed that in order to persuade there are two things that must be carefully studied by the orator. The first is to excite some desire or passion in the hearers; the second is to satisfy their judgment that there is a connection between the action to which he would persuade them and the gratification of the desire or passion which he excites. This is the analysis of persuasion. The former is effected by communicating lively and glowing ideas of the object; the latter, unless so evident of itself as to supersede the necessity, by presenting the best and most forcible arguments which the nature of the subject admits. In the one lies the pathetic, in the other the argumentative. These incorporated together constitute that vehemence of contention

to which the greatest exploits of eloquence ought doubtless to be ascribed."

W. G. Channing says of rhetoric: "Without attempting a formal definition of the word, I am inclined to consider rhetoric, when reduced to a system in books, as a body of rules derived from experience and observation, extending to all communications by language, and designed to make it efficient."

Rhetoric is defined by Aristotle as "a faculty of discovering all the possible means of persuasion in any subject." "By the emotions," he writes, "I mean all such states as are attended by pain or pleasure, and produce a change or difference in our attitude as judges."

Dr. McDougall ("Social Psychology," p. 46) defines emotions as the generic name for the modes of affective experience which result from the excitement of any instinct.

In our ordinary Anglo-American use the word "passion" is generally confined to strong feelings which prompt to action. "When any feeling or emotion completely masters the mind we call it passion" (Webster's Dictionary). It is necessary to rescue the word from its too frequent association with evil. Passion is strong feeling which prompts to action. It may be of the most noble as well as of the basest sort. It means to bear, or to suffer. Its compound, compassion or sympathy, to suffer together with another, is the word which is constantly used of our Lord as His motive for action. "Jesus had compassion on her," or "Jesus, moved with compassion, stretched forth His hand." The Christian ideal is not to be passionless, but to have passion under the control of reason and conscience. To be apathetic, incapable of feeling strongly, is a defect which misrepresents the Christian ideal as something anæmic and lacking in force; a negative spirit, a denial of life, a "nay" which Nietzsche justly scourges with his contempt. Passion needs to be restrained in order that it may be purified of selfishness and grow in force for vigorous action. But discipline and restraint are to preserve passion from waste and intensify its force in action, not to eradicate or kill it.

1. Thought or Feeling.—It is a deep-rooted superstition of our age to imagine that men are controlled by reasoning. Reasoning may sometimes indicate the direction in which

we ought to move. But it does not move us. Love or desire moves the will. Logic or reasoning is the tentative and imperfect analysis and formulation of a small part of our conscious experience. But below the level of consciousness in the vast unfathomable depth of the unconscious there are great forces of instinct and emotion which are waiting to be liberated and woven up into the character, desires waiting for attention in order that they may become motives. By far the most important part of education is to evoke and cultivate wholesome instincts, to help children to feel rightly and to form a right scale of values. Does not this account for the great success of our public schools, that the boys to a large extent ignore or evade the persevering effort of the staff to educate them in intellectual pursuits, while through games and freedom and self-government they educate themselves in wholesome instincts and emotions? It is to this task that the preacher addresses himself in his appeal to passion and emotion. "Early and late," says Rathenau (in his stimulating book, "In the Days to Come," p. 47), "early and late must we repeat to those whose admiration for intellectualist thought knows no bounds, that the greater and nobler part of life consists in willing. But all willing is love and predilection, not a thing which can be proved. It pertains to the soul, and beside it the intellect, numbering, measuring, and weighing, stands apart and self-aware, like a booking clerk at the entry to the world's theater."

The instincts and emotions, with their opposites, to which the preacher may appeal, are, roughly speaking, as follows: Love and hatred, desire and aversion, joy and sadness, courage and fear, hope and despair, anger and pride, emulation, admiration, wonder, pity, and compassion.

The nature of the appeal, the manner of its delivery and the expansion of its detail will be dependent on many factors which need careful consideration and which vary from time to time.

2. The Preacher's Feelings.—The preacher cannot move others unless he is moved himself, so his personal character and convictions will be the first factor to be considered. A public school and university education often so disciplines a man in the control of his emotions that feelings which are never allowed expression tend to die out, and leave a man in-

capable of strong emotion. No doubt this discipline of self-restraint, this fear of transgressing "good form" and "giving oneself away" has its use in saving men from indulging in a glut of emotionalism. But it sometimes breeds a timidity of self-conscious pride which injures a preacher's power, as we shall see when we consider delivery. It is well, then, for preachers to recognize their limitations, and not to attempt to awaken any passion which they do not themselves feel to some real extent. The wings of Icarus melted when he approached the sun because they were artificial, stuck on with wax, and not a real outgrowth of his inner nature. So when a preacher soars with borrowed wings into the empyrean, where he is not really at home, in flights of mystic ecstasy which he has not experienced but only assumed, the disaster is inevitable which in time invariably overtakes falsehood. It is better to walk with intensity, than to fly with insincerity.

3. Temperament of the Audience.—In the appeal to passion and emotion it is necessary rightly to estimate the emotional temperament of the audience, which varies with time, place, and occupation. The racial temperament—the vivacious Celt in Cornwall and Wales, the cautious Scot, the phlegmatic Saxon, the hard-hearted but sentimental Yorkshireman with his dry humor, the affectionate Lancastrian—will have to be considered. The spirit of the age must also be rightly estimated. It is much to be noted that at the beginning of the nineteenth century both French and English literature reveal a much more open avowal of emotion than is manifest to-day. We frequently read, both in novels and in history, of heroes, statesmen, and generals who gave way to tears, a self-revelation which seldom occurs to-day. It is most difficult rightly to estimate the cause and meaning of this change: whether the increased intellectualization and mechanization of life due to the scientific spirit has dulled our emotions, or has strengthened our self-control; whether we have become more hard and shallow or cynical, so that we are incapable of strong emotions; whether the affectation of indifference represents a real hardening of the heart, or is merely a protective shield which we throw over our inner life to preserve our feelings from too frequent laceration, it is hard to judge. I am inclined to think that each of these has a share in forming the habit of suppress-

ing our emotions. We live so much more in public than our ancestors did. They were chiefly concerned with the little tragedies of their village or immediate neighborhood; but with our daily newspaper every morning at breakfast time the sorrows of half the world make impact on our heart and mind, and we have to harden ourselves lest we should feel too much. News of a war in olden times used slowly to come home to us, softened with the personal touch as warriors gradually drifted back to their villages, or failed to return. But to-day every bullet fired on far-off battlefields ricochets on the hearts and minds of those at home, and makes the heart bleed in its helplessness. Again, publicity no longer respects our most intimate and tender feelings, and eager, hungry cameras and cinematograph operators are ready to photograph our tears.

Occupational effect on the emotions has also to be considered. The preacher must have a sympathetic understanding of what a man feels who has followed the plough all day, or, on the other hand, has watched for eight hours a day the same machine making the same motions at the rate of a thousand revolutions a minute. No wonder that the mechanics of our great cities flock to the football field, where in a short hour and a half their deadened emotional life is quickened again into vitality by watching adventure, drama, skill, and courage, with the swift alternation of hope and fear, of the ecstasy of victory and the depression of defeat.

Here we may also note that the awful experience of the war has entirely changed the emotional valuation of life for those who have been through it. The things which moved men most before the war do not now appeal to them in the same way. The deepest springs of personality have been wounded. The soul has been stunned, and awakens to find all its old ideals shattered. The preacher must sympathetically enter into this state of disillusionment, and help men to revalue life on a sounder basis.

4. Alternation.—It may be well here to emphasize a very important point in the art of persuasion, which I may call the principle of alternation. The most difficult person to persuade to appreciate a new point of view is one whose habits of thought have become fixed. His life in business, or at work, is mechanical; for forty years he breakfasts at the same time, catches

the same train, does the same work, and returns home at the same time. His mental and spiritual life also tends to grow set. If he lives in the suburbs, and is a clerk, on Sunday he attends Matins at eleven, and Evensong at seven. If he is a working man he is satisfied with a substitutionary religion, which consists of sending his children to Sunday school. If there is one thing he intensely dislikes it is a new idea, or anything which challenges his accustomed mode of thought. His mentality is torpid. The crushing power of an age of mechanism has hastened the katabolic process by which kinetic energy of an immortal soul tends to degradation into a state of inertia. The hopes and aspirations of youth have beaten themselves fiercely against the bars of the cage, until they sink down bleeding and exhausted to accept captivity. The preacher has to meet this heavy spiritual indifference, and stimulate the captive soul, with its deadened faculties, into the spiritual activity of a free spirit.

We have seen that the supreme art of teaching is unity in variety, the constant repetition of one thought in varied form, and the stimulation of mental processes by questioning. The question now before us is how to move a stubborn and inert will which pulls heavily in one direction by a dead weight. The answer came to me forty years ago as I was watching some sports at Lilly Bridge. It was a tug-of-war between a huge, massive team of the German Gymnastic Club, who opposed a vastly superior weight to a team of light sailors from one of our battleships. The sailors pulled hard for the first three minutes without making the slightest impression on the solid stability of their massive opponents, who lay back on the rope absolutely immovable. It seemed as if this might go on forever. Then we saw the sailors suddenly relax, and the solid stability was shaken before it felt the strain again. Again and again this method of strain and relaxation shook and disorganized the immovable mass, until, by a sudden reversal, the sailors walked away with the rope, the whole team of their massive opponents tumbling along after them in disorder.

Translated into spiritual terms, this gives us the important principle of strain and relaxation. When a man is opposed to you by some fixed habit of his mind it is useless merely to pull in the opposite direction. You must shake his mental stabil-

ity. You must distract his mind. You must relax the strain on the one line of argument, or the one instinct or emotion, and then he may be willing to move in your direction. So, in appealing to passion and emotion, the strain must not be kept too long on one feeling. The soul must be kept mobile. Shakespeare intensifies the tragic by the occasional contrast with the comic. Our Lord in the parable of the Prodigal Son touches the deepest depths of despair, awakens the strongest hope, and manifests the loftiest height of joy and ecstasy. We shall not attain the highest development of love without playing on hatred. "O ye that love the Lord, see that ye hate the thing that is evil." We shall not as a rule touch the deepest depths of pathos without an occasional touch of humor. Attraction becomes infinitely more powerful when it is reinforced by repulsion for its opposite; and so through all the gamut of emotion the principle of alternation should be observed.

5. Rules for Exciting Passion and Emotion—(i.) *Love God.*—To persuade men, an orator needs the gift of a sensitive soul, and a true piety. The first requisite is to love God with all one's heart, and mind, and soul, and strength. This can only be attained by one who is persevering in prayer, meditation, and contemplation. That is why I here speak of the preacher as an orator, because from its derivation an orator is a speaker who prays. Earnest and thorough prayer must not only precede the composition of a sermon, it must continue unbroken throughout the construction, and during the delivery. It keeps the soul sensitive to Divine inspiration, which will purify and discipline and correct.

(ii.) *Love Man.*—L'Abbé Mullois writes (in his "Essai sur la manière de parler au peuple"): "To speak well to men it is necessary to love them much. Yes, whatever they may be, blameworthy, so indifferent, so ungrateful, so sunk in shame, above all and beneath all it is necessary to love them. That is the pith of the Gospel, that is the secret of living and efficacious speech, that is the magic of eloquence. Our business is to win men's hearts in order that we may restore them to God. Again, there is nothing but charity which knows how to find those mysterious ways which lead to the heart."

"However clever and logical you may be," writes l'Abbé Bellefois, "whatever of science and talent and reason you may

bring to your task, you will accomplish nothing. Those who rely on reason will perish by reason. But love presents the matter from another point of view, which banishes difficulties, and gives light and courage. Francis de Sales converted 70,000 Protestants by his kindness and charity, when none were converted by discussion."

We may adapt S. Augustine, and say: "Love, and say what thou wilt." But this love must be a supernatural love—that is, we must love men because they are dear to God, and not merely because they may be pleasing to ourselves. We have placed the rule of love before all other rules not only because it is supreme, but also because love alone can discipline and purify and restrain the appeal to passion.

(iii.) *Be Moved Yourself.*—To move others it is necessary to be moved oneself. No clever metaphysical analysis of passion can help in oratory, only a strong and happy sensibility of mind. The preacher must cultivate the habit of strong and healthy feeling. The enemy of wholesome feeling is the self-love which makes us callous to the feelings of others, and which sinks down into cynicism, the child of scepticism and disillusionment, and leaves the heart of the preacher a cinder instead of a flaming coal. Conviction leaps from heart to heart, not from head to head. To kindle a fire in others you must be yourself aflame. This primary duty of yourself feeling the emotion which you desire others to feel, will guard you against that grave peril of insincerity when a man uses the tricks of oratory to awaken passions in others which he has not suffered himself.

Cicero ("Orator," p. 132): "I have tried all the means to move men. I have carried them to as great perfection as possible. But I vow that I owe my success less to these efforts of my mind, than to the vehemence of the passions which agitate and transport me out of myself when I speak in public. It was by this vehemence that I have reduced Hortensius to silence, that I closed the mouth of Catiline, and reduced Curion into such a state that he was not able to say a single word in reply except that I had made him lose his memory by some sorcery" (p. 129).

(iv.) *Consider the Subject.*—Does it demand or admit of pathos? If it does, of what sort should the appeal be? And

where should it come? One subject requires a gentle emotion pervading every part, another subject requires a cold and logical treatment with the appeal to passion at the end; one subject works up steadily to the sublime, another would become ridiculous if it were clothed in the thunderings and lightnings of Sinai when it needs only the calm resolve of fervent love. How far should the appeal to passion be premeditated? We ought to know, in the work of preparing a sermon, which emotions and passions will move men to the action proposed as the end for which we are speaking. This will penetrate the whole discourse, and dominate the selection of all expansions and enrichments. But the quality and intensity of the appeal will largely depend on the inspiration of the moment.

(v.) *Methods of Awakening Emotion.*—By presenting the object (*a*) to the senses, (*b*) direct to the imagination.

(*a*) *To the Senses.*—It much assists the imagination if the appeal can be made to the senses by some visible object. This concentrates the attention by enlisting the eyes as well as the ears. Marc Antony, over the dead body of Cæsar, holding up the rent and bloodstained mantle, cried: "If you have tears prepare to shed them now. You all know this mantle."

A sailor who had been mutilated in Spain set all England on fire by exhibiting his ear which had been cut off.

Some time ago Spanish missioners used to enter the town where they were to preach bearing a cross and being scourged. Very outrageous, of course; but more effectual than driving up to the church in a rich fur coat and a Rolls-Royce car to preach about the Cross. These same Spanish missioners used to exhibit a coffin on the stage from which they preached, and conduct imaginary conversations with the departed. This would, perhaps, somewhat shock a suburban congregation in England to-day at 11 o'clock Matins. But the principle of the use of eyes is important, and a large crucifix helps in describing the Passion.

(*b*) *To the Imagination.*—In the absence of any appeal to the eyes, the ears are our chief means of access to the soul, and we have to learn how to paint with words a scene so vivid that it will become a picture in the imagination of our hearers. This will be dealt with when we speak of the use of words and illustrations. Perhaps the most familiar piece of word-painting as

an appeal to the emotions is in the hymn, "When I survey the wondrous Cross."

(c) *To the Reason.*—Some emotions can be best stirred among educated persons by an appeal to the reason; and, in fact, no emotion is likely to be permanent unless we first enlist on its side the understanding and judgment, reason, and the conscience. There is much force in the courteous remonstrance of a conference of Secondary school-boys in North London on Church Reform, who in their eleventh resolution say: "With all due respect for the piety and learning of our priests, we boys would welcome sermons of a somewhat more intellectually stimulating character than those to which we are accustomed."

(vi.) *The Discipline of Emotion.*—Good taste is essential both in manifesting and awakening emotion. A certain author is so fond of exposing his soul to the public gaze, and dissecting his innermost motives and feelings before his readers, that he has almost destroyed the mystery which is the charm of personality by habitually living inside out. It is a fundamental truth that we cannot move others unless we ourselves are moved. But it does not follow that we should always express to the full all that we feel. Feeling, when it is profound and intense, is incapable of expressing itself in words, as all know who have ever deeply loved, or mourned, or feared. Only a shallow nature, one who lives habitually on the surface of life, will be willing to expose his feelings often in public. A man seldom violates his own personality in this way without doing outrage to the personality of other men, and losing their esteem, a preacher's most precious asset. But well-disciplined emotion, which is under perfect self-restraint, will not evaporate because it is not fully expressed. It becomes a spiritual dynamic in the soul of the preacher, which vibrates through every word, which intensifies every point, and carries conviction to every heart.

Passion should not be detached as a separate heading, it should be a flame increasing in intensity which kindles the whole discourse. The appeal to passion should not be announced as, "Now I am going to appeal to your passions." This puts hearers on their guard. The appeal to conscience, judgment, and intelligence may be formally and definitely announced, "I

appeal to every honest man who hears me to give his verdict." But the appeal to the emotions should not be announced, "Now I'm going to make you angry," for in the first case the decision or verdict of the judgment is the end of rational logic; but in the logic of the emotions the feeling of love or hatred, etc., is not an end in itself, it is a means to the end of action.

But there are a few occasions when the appeal to the passions may be avowed for the sake of its suggestive force. The dough-like indifference of a phlegmatic audience may sometimes be leavened with emotion by the suggestion, "Does it not make your blood boil to think, etc.?" This may melt a frigid audience into a tepid indignation. Or, again, a suggestion may heighten the temperature—"I dare not dwell any longer on the details of these atrocities for fear that your wrath may sweep away the restraints of your reason."

(vii.) *The Peril of the Emotions.*—The gift of being able to awaken the emotions of others exposes the preacher to a twofold peril. He may be tempted to become merely emotional in his preaching, because a certain class of hearers mistake warm feeling for religion, and are therefore pleased to have their emotions stirred; and also because merely emotional preaching saves the preacher the trouble of real stern intellectual preparation. It is often not at all good for people to have their emotions violently awakened under religious sanction; and, unless this is steadied by solid instruction and clear thinking, religious emotion may lead to serious reaction, or find expression in most undesirable ways. And, secondly, the effect on the preacher himself is often disastrous. Yielding too often to the feelings may breed a perilous sentimentality in his general outlook on life, which undermines the moral character. Stereotyped emotional expression may lead to insincerity, so that he may stimulate emotions which he does not really feel; the power to move others by emotional oratorical devices may lead to pride; and the too frequent expression of sincere feeling may lead to a morbid reaction of depression in the preacher's own soul, which may imperil both his mental and moral stability. This nervous depression of reaction is the price which must be paid for all good preaching. For it is of the essence of persuasion that a preacher must pour the full force

of his personality into his utterances. His soul must, as it were, leave his body, and expand over the whole audience. But this expansion is inevitably followed by a painful contraction. Nervousness is the preacher's cross. Stern mental and moral discipline of body, soul, and spirit is the preacher's safeguard. If he preach frequently he must be careful to increase the time spent in prayer, meditation, contemplation, and intellectual study of a severe nature; otherwise he may lose his own soul. For this reason it is advisable to cultivate different styles of preaching, some of which, such as the instructional, the expository, and the devotional, will make small demands on the emotional energy of the preacher. But the personal devotional life of habitual recollection, the faith which instinctively refers all things to God, the humility which instinctively gives Him all the glory, the abiding penitence which offers no foothold to pride, and is at once the secret of perseverance and progress, the growing intimacy with our Lord, the Word whom we are to preach, will gradually build up that stability of character which will stand the strain of emotional excitement in preaching, and will enable us, like S. Paul, to yield ourselves to the ministry of the Word without losing our moral balance.

"Language is only the vehicle of thought, for it is not the word which holds the subtle conquering energy, but the thought which the word seeks to carry, and thought comes with its highest force only when the soul is stirred to its profoundest depths, and is roused to the compass of all its powers, and thrusts itself forward with eager and hastening step.

"Language is only the vehicle of thought, and thought is the mind in conscious action. If words are to burn their way, thoughts must be at white heat, and the soul must be on fire. We preach to persuade men, and the secret of persuasion is the impact of soul upon soul, in which obscurity is overcome by clearness, and doubt by faith, and narrowness by breadth, fancies by fact, partiality by comprehension, and hesitation by decision.

"It is the fixed, intelligent certitude of a soul, rooted in that knowledge of self which is the outcome of a personal testing of Divine truth which constitutes the unfailing and inexhaustible source of moral power in the preacher."

The Preacher's Yearning

Oft when the Word is on me to deliver,
  Lifts the illusion, and the truth lies bare;
Desert or throng, the city or the river,
  Melts in the lucid paradise of air.

Only like souls I see the folk thereunder,
  Bound who should conquer, slaves who should be kings;
Hearing their one hope with an empty wonder,
  Sadly contented in a show of things.

Then with a rush the intolerable craving
  Shivers throughout me like a trumpet call,
Oh, to save these! to perish for their saving,
  Die for their life, be offered for them all.

The Preacher's Renewal

Yet it was well and Thou hast said in reason
  "As is the Master shall the servant be";
Let me not subtly slide into the treason,
  Seeking an honor which they gave not Thee.

Never at even pillowed on a pleasure,
  Sleep with the wings of aspiration furled,
Hide the last mite of the forbidden treasure,
  Keep for my joys a world within the world:

Nay, but much rather let me late returning
  Bruised of my brethren, wounded from within,
Stoop with sad countenance, and blushes burning,
  Bitter with weariness and sick with sin.

Then as I weary me, and long, and languish,
  No wise availing from the pain to part,
Desperate tides of the whole great world's anguish,
  Forced through the channels of a single heart.

Straight to Thy presence get me, and reveal it,
  Nothing ashamed of tears upon Thy feet,
Show the sore wound and beg Thine hand to heal it,
  Pour Thee the bitter, pray Thee for the sweet.

Then with a ripple and a radiance through me,
  Rise and be manifest, O Morning Star,
Flow on my soul, thou Spirit, and renew me,
  Fill with Thyself, and let the rest be far.

ILLUSTRATIVE MATTER

A.—Spartacus: The Appeal to the Passions

A good example of the appeal to the passions and of the use of pictures conjured up in the imagination is the speech (by Kellogg) of Spartacus, the Athenian slave, to his fellow-gladiators when he led them to revolt (73-70 B.C.). The nervous, vigorous English of the composition, the principle of strain and relaxation, the skillful drawing of such vivid pictures in so few strokes, the power of suppressed emotion, the swift transition from mild and gentle emotions to intoxicating passion, the varied use of so many oratorical devices, the self-restraint which allows the imagination of the hearers to co-operate with the speaker, the admirable crescendo of appeal, and the worthy climax, may be noted. The notes are added to afford illustration of principles discussed in former lectures, and to stimulate your own criticism.

"Ye call me chief; and ye do well to call him chief who for twelve long years has met upon the arena every form of man or beast the broad empire of Rome could furnish, and who never yet lowered his arm.

Note.—1. Appeal to love and admiration.
2. Vivid picture familiar to his hearers.

"If there be one among you who can say that ever in public fight or private brawl my actions did belie my tongue, let him stand forth and say it. If there be three in all your company dare face me on the bloody sands, let them come on.

Note.—1. A challenge to their loyalty and respect.
2. A challenge to their courage.
3. A long pause.

"And yet I was not always thus—a hired butcher, a savage chief of still more savage men.

Note.—An appeal to pity and sympathy.

"My ancestors came from old Sparta and settled among the vine-clad rocks and citron groves of Syrasella. My early life ran quiet as the brooks by which I sported; and when at noon I gathered the sheep beneath the shade and played upon the shepherd's flute, there was a friend, the son of a neighbor, to join me in the pastime. We led our flocks to the same

pasture, and partook together of our rustic meal. (Pause and change of tone and pace.)

Note.—1. A picture of rural peace in preparation for the tragic contrast with violence. Relaxation.
2. Touching the hearers' imaginative senses of sight, hearing, and love.

"That very night the Romans landed on our coast. I saw the breast that had nourished me trampled by the hoof of the war-horse, the bleeding body of my father flung amidst the blazing rafters of our dwelling!

Note.—1. Tension or strain. The violent contrast: the vivid picture of a cruel wrong stimulating pity, sympathy, indignation, anger, wrath, desire to act, motive.
2. Notice the artistic skill which touches the hearts with the barest allusion to mother, father, and home; and allows the hearts of the hearers to co-operate with speaker.

"To-day I killed a man in the arena, and when I broke his helmet clasps, behold! he was this friend of mine! He knew me, smiled faintly, gasped and died (pause); the same sweet smile upon his lips that I had marked when in adventurous boyhood we scaled the lofty clift to pluck the first ripe grapes and bear them home in childish triumph.

Note.—1. How vivid! Surprise and reaction.
2. Contrast between blood and death and youth and life.

"I told the prætor that the dead man had been my friend, generous and brave, and I begged that I might bear away the body to burn it on a funeral pile and mourn over its ashes. Aye, upon my knees amid the dust and blood of the arena I begged that poor boon, while all the assembled maids and matrons, and the holy virgins they call Vestals, and the rabble shouted in derision, deeming it rare sport, forsooth, to see Rome's fiercest gladiator turn pale and tremble at the sight of that piece of bleeding clay. And the prætor drew back as though I were pollution, and sternly said: 'Let the carrion rot; there are no noble men but Romans!'

Note.—Contrast between the sensitive pity of friendship and the hard, cruel callousness of Rome.

"And so, fellow-gladiators, must you, and so must I, die like dogs.

Note.—Appeal to pride and haunting fear of a miserable death.

"O Rome! Rome! thou hast been a tender nurse to me. Aye, thou hast given to that poor, gentle, timid shepherd lad, who never knew a harsher term than a flute note, muscles of iron and a heart of flint—taught him to drive the sword through plated armor and links of rugged brass and warm it in the marrow of his foe; to gaze into the glaring eyeballs of the fierce Numidian lion, even as a boy upon a laughing girl.

Note.—1. Apostrophe. Irony. The hardening of a soul.
2. Every concept is touched into life by simile and metaphor—"iron," "flint," "frothing wine."

"And he shall pay thee back until the yellow Tiber is red like frothing wine, and in its deepest ooze thy life-blood lies curdled!

Note.—Appeal to passion of revenge.

"Ye stand here now like giants as ye are. The strength of brass in your toughened sinews; but to-morrow some Roman Adonis, breathing sweet perfumes from his curly locks, shall with his lily fingers pat your red brawn, and bet his sesterces upon your blood.

Note.—Contrast stirring pride of strength and contempt for softness.

"Hark! Hear ye yon lion roaring in his den? 'Tis three days since he tasted flesh; but to-morrow he shall break his fast upon yours, and a dainty meal for him ye will be.

Note.—Sudden reaction and appeal to physical fear through the imagination.

"If ye are beasts, then stand here like oxen waiting for the butcher's knife.

Note.—Contempt for those who are not moved.

"If ye be men, follow me! Strike down your guard, gain the mountains, and there do bloody work as did your sires at old Thermopylæ.

Note.—Awakening hope of freedom kindling the historic memory of pride of race.

"Is Sparta dead? Is the old Grecian spirit frozen in your veins, that you do crouch and cower like a belabored hound beneath his master's lash?

Note.—Conclusion. Not too prolonged lest passion evaporate.

"O comrades! Warriors! Thracians! If we must fight, let us fight for ourselves! If we must slaughter, let us slaughter our oppressors! If we must die, let it be under the clear sky, by the bright waters in noble, honorable battle!"

Note.—Notice the crescendo and the ending on the highest note.

B.—Analysis of Mr. Lloyd George's Coal Speech

(*From "The Times" of July 30, 1915*)

Introduction.—Personal note, inspired and tried.

1. Miner (Sympathetic).—I have seen the miner as—

(1) A worker—none better.
(2) Politician—no sounder.
(3) Singer—none sweeter.
(4) Footballer—a terror.
(5) Striker—very difficult.
(6) Soldier—no better.

In all capacities he is always in deadly earnest, always courageous, always loyal, a steadfast friend but a dangerous foe.

N.B.—Flattery leading up to implied rebuke. Full sympathy with life of audience. An effort to make the best of men and put them on good terms with speaker.

2. Need of Coal.—Flattery: "We are suffering from the patriotism of the miner—quarter million in fighting line."

Coal is—

(1) The blood which courses through the veins of industry.
(2) It enters into every article of consumption and utility.
(3) It is our real international coinage.
(4) In war it is life for us and death for our foes.
(5) It not merely fetches and carries for us.
(6) It makes the material and machinery it transports.
(7) It bends, it molds, it fills the weapons of war.
(8) Steam means coal, rifles, machine guns, cannon mean coal.

(9) Shells are made with coal, filled with coal.

(10) Coal is most terrible of enemies, most potent of friends.

(11) Our casualty lists were inflicted by German coal.

3. Rivalry and Loyalty.—(1) German miners without stint, without reserve, without regulation, putting their strength at the disposal of their Fatherland.

(2) Our victory at sea. German flag banished! Who has done it? The British miner helping the British sailor.

(3) I am not sure you realize how important you are. Nor how grave the peril. The country is in peril.

4. Pessimists and Optimists.—(1) Two new parties—Pessimists and Optimists.

(2) Greater sacrifices are necessary.

(3) Useless to pay nine-tenths of price, and not get the article. Better to pay nothing if we can't pay all.

(4) We have paid much. Is it enough? No good trying to bridge a twelve-feet stream with an eleven-feet plank.

5. The One Question.—Are we doing enough to secure victory? Victory means life for our country. It means the fate of freedom for ages to come.

6. Freedom: a Kindly Rebuke.—False. No one does anything unless he wants to. Serve the State as he likes and when he likes. Ridicule the "do what I like" school. Freedom implies the right for you to enjoy and for others to defend.

War is—

(1) Like a fever. Rules which apply in health do not apply in sickness.

(2) Patient. I must have meat as usual, drink as usual, more—that is, feverish and thirstier. If I want to go out, why should I be confined in bed? Freedom above all. "But you will die?" Ah! it is more glorious to die a free man than to live in bondage. No victory along that road.

(3) The glamour of war thrown over coal labor. Every pit is a trench. Every workshop a rampart. Every munition yard a fortress. A workman who shirks is like a soldier who runs away.

(4) Example of Australian who refused to go sick until the battle was won.

Conclusion.—The peril is great. The triumph is sure if we do our best.

(1) Thousands of the dead could rise and tell you of the peril.

(2) Thousands in trenches waiting to hear the rattle of the cannons.

(3) The wagons are waiting outside the yard gates to be filled. Let us fill them and send them along.

Then shall be written in letters of flame the greatest chapter in the history of these islands. When the flag of Freedom drooped for a moment under the onslaught of ruthless foe, Britain came to the rescue.

C.—A Free Analysis of "The Life of the Passions," by Père Lacordaire

Object.—To explain the nature of the passions and the need of discipline.

Introduction.—Résumé of former addresses—

1. Life being activity expressed by movement, and all movement having a direction determined by an end, we cannot understand human life without knowing its end. Our final end is happiness, but happiness in union with God.

2. But union between two beings requires that they should have something in common.

3. As God became man by the assumption of our humanity, so man must be made a partaker of the Divine nature; that is to say, of its perfection, and consequently of its justice and goodness.

Link.—Man's final end is not happiness only, but perfection. "Art thou human? Then thou must become divine."

1. The End of Man is Perfection—Holiness.—(1) The inner sanctuary of heaven has twice been opened to the prophets, to Isaiah and S. John, to behold a throne and to hear the cry, "Holy, Holy, Holy, Lord God Almighty," the sole title given to their Father which exhausts perfect praise, the cry of creation to its Creator.

(2) S. Paul repeatedly gives this title to his converts as their end or aim—"called to be holy" (*vocatis sanctis*). We

may indeed forfeit this aim, but still it is the end for which we were created.

Link.—But there are obstacles, difficulties to be overcome.

2. Man, a Being of Two Worlds.—(1) At the dawn of an indefinite desire for happiness man recognized himself as a being of two worlds, both of them sacred. There is the world of Time and Space to which he belongs by his body. Encompassing this is God, the Infinite and Eternal, to whom he belongs by his soul.

(2) Strengthened outwardly by two arms which may bear the sword and the scepter he has within him a double faculty at the service of his aspirations, Liberty and Passion.

(3) Liberty = the gift of willing without any cause than himself, the gift of choosing his thought, his love, his action, his destiny (self-determination). If liberty were alone we should at once tend to God as our natural end.

(4) Passion = the faculty of being moved. Once our friend, but now in our fallen nature our enemy. Liberty to choose. Passion to love.

Link.—But the second has seduced the first.

3. Joy.—(1) When either by liberty or passion we enter into possession of God or nature, a phenomenon is produced which we call joy. Joy is dilation, expansion, exaltation of the soul.

(2) True joy when we expand toward God, the Infinite, who can satisfy. False joy when we expand to the finite, which soon vanishes, and leaves to the soul, intoxicated for a moment, only the feeling of a greater void.

Link.—But there is more than joy. There is ecstasy.

4. Ecstacy.—(1) It is the nature of happiness to be eternal, to have neither day nor night, nor past nor present nor future; and the soul predestined to that immutability of rapture has received the marvelous germ of it in its creation.

(2) Ecstasy = joy in which we forget time and ourselves. "I lost all account of time." "I forgot myself." A mother forgets herself on the return of her son; she gazes at him, touches him, clasps him in her arms; it is indeed her son, and the hours glide on for her unnoticed in the charm of that stream which bore memory away.

(3) All seek ecstasy. The saint finds it in God. But fallen man, leaving the paradise of his innocence, his soul still full of the raptures of his youth, his lips still sweet with the remembrance of the tree of life, asks the ruins of nature if no traces are left to them of their first efficacy. He finds them there.

Link.—Putting aside ambition, which seeks ecstasy in the government of men, the passion of great souls; and avarice, which seeks it in the possession of gold, the passion of shallow hearts, I shall speak of the vulgar passions which snatch the multitude from God.

5. God's Gift of Creatures.—Among God's gift to man by which man draws his blood from the veins of the universe, and by a transformation of substance establishing a sublime relationship between himself and all creation, two were destined to become for us the active symbols of eternal life, Bread and Wine, the ancient offering which the first pontiff offered in homage to the first patriarch of the old law.

(1) *Drink.*—We made a wrong use of this gift. Pushing to the extreme point our experience of its strength, we not only found our heart enlarging and its clouds disappearing, but Reason, that importunate guest which alarms us with truth, and Conscience, that other witness which raises up within us the painful image of ourselves—both vanished under the unforeseen charm of the poison: we felt the ecstasy of intoxication.

(2) *Gambling.*—In the ideal region of the abstract lies a power, cold, impassable, inexorable—the mathematical law. At the cold hearth of calculation man finds another element of joy and ecstasy to quench his thirst for happiness. Chance responds to one of his greatest wants—the dramatic. Chance and cupidity blended together make for him of gambling a drama, personal, terrible, joyous, wherein hope, fear, joy, and sadness succeed one another, and hold him panting under a fever which rises even to madness—the frenzy of gambling.

(3) *Lust.*—Not beyond and around him, but within the living circle of his personality lies his flesh. God has given to man the power to live beyond himself by transmitting himself to a posterity. Man has corrupted this, and found in lust

the secret of an intoxication without honor, without power, without life—the delirium of voluptuousness.

Other vices need money. In lust man needs only himself. Christ looks down from the Cross on the sensualist, and bleeds for him.

6. The Penalty of Passion—(1) *Legal.*—Laws are the expression of the reigning will, morals the result of the hearts of all. The morals of pride are ambition, hatred, revenge; the morals of sensuality are the degradation of the senses and the intelligence the dishonor of youth, the oppression of women, the dissolution of the marriage bond and of the family. The law in proclaiming rights has proclaimed duties; and duties involve sacrifice. Passion must be disciplined by sacrifice.

(2) *Personal.*—But vice does not wait for the condemnation of law. It stamps its degradation on the features, and works out its destruction in the life. The joy which springs from passion is not final. It awaits an awakening of disillusionment.

(3) *Despair.*—Joy is the result of the expansion of the soul. The contraction of the soul brings sadness. As ecstasy is joy at its fullest expansion, so beyond sadness lies despair. A moment comes when all the powers of man satiated give him the certainty of the world's nothingness. Vice has destroyed his power to know and feel. God behind nature: the palpitations of Reality are for him but the tickings of a clock which measures his agony. His soul is dead. Light, harmony, and love only irritate his hidden wound. He endures in suffering without repentance a life within value. Suicide and Madness. Hell.

Conclusion.—Pure morals, restrained ambition, strengthen in a people the organs of thought with those of life; the peaceful exaltation of virtue replaces for them the intoxication of pride and the agitations of sensuality, and if it cannot preserve them from all misfortunes, it breeds in them a temperament capable of resisting it. Inordinate desire and love of pleasure destroys national character. Why did God give to us so fatal a gift as passion? If you were free without passion you would do good, but you could not love it. The passion which destroys men, saved the world on Calvary.

D.—Gustave le Bon: How the Psychological Characteristics of Races Are Modified

From "The Psychology of Peoples," Book IV., Chap. I

P. 172: "Whatever the nature of the idea, whether it be a scientific, artistic, philosophic, or religious idea, the mechanism of its propagation is always identical. It has to be adopted at first by a small number of apostles, the intensity of whose faith and the authority of whose names give great prestige. They then act much more by suggestion than by demonstration. The essential elements of the mechanism of persuasion must not be sought for in the value of a demonstration. These can be enforced either by the prestige of the promulgator or by an appeal to the passions, but no influence is exerted by appealing solely to the reason. The masses never let themselves be persuaded by demonstrations but merely by affirmations, and the authority of these affirmations depends solely on the prestige exerted by the person who enunciates them.

"When these apostles have succeeded in convincing a small circle of adepts, and have thus formed new apostles, the new idea begins to enter the domain of discussion. It arouses at first universal opposition, because it necessarily clashes with much that is old and established. The apostles who defend it are naturally excited by this opposition, which merely convinces them of their superiority over the rest of mankind, and they defend the new idea energetically, not because it is true—most often they know nothing about its truth or falsehood—but simply because they have adopted it. The new idea is now more and more discussed; that is to say, in reality it is entirely accepted by one side, and entirely rejected by the other side. Affirmative and negative, but very few arguments are exchanged, the sole motives for the acceptance or rejection of an idea being inevitably, for the immense majority of brains, mere sentimental motives, in which reasoning cannot have any part.

"Thanks to these always impassioned debates, the idea progresses slowly. The new generation who find it controverted tend to adopt it merely because it is controverted. For young persons always eager to be independent wholesale oppo-

sition to received ideas is the most accessible form of originality.

"The idea continues then to gain ground, and before long it has no longer any need of support. It will now spread everywhere by the mere effect of imitation, acting as a contagion, a faculty with which men are generally endowed in as high a degree as are the big anthropoid apes, which modern science assigns to men as their forefathers.

"As soon as the mechanism of contagion intervenes, the idea enters on the phase which necessarily means success. It is soon accepted by opinion. It then acquires a penetrating and subtle force, which spreads it progressively among all intellects, creating simultaneously a sort of special atmosphere, a general manner of thinking. Like the fine dust of the highway which penetrates everywhere, it finds its way into all the conceptions and all the productions of an epoch. The idea and its consequences then form part of that compact stock of hereditary commonplace imposed on us by education. The idea has triumphed and has entered the domain of sentiment, where for long it will have nothing to fear. Of the various ideas which guide a civilization, some—those relating to the arts or philosophy, for example—rest confined to the upper grades of the nation; others, particularly those relating to religious conceptions and politics, go deep down in some instances among the crowd. They arrive there in general much deformed; but when they arrive there the power they exert over primitive minds incapable of reasoning is immense. The idea under these conditions represents something that is invincible, and its effects are propagated with the violence of a torrent that has overflown its banks. It is always easy to find among a people a hundred thousand men ready to risk their lives to defend an idea as soon as this idea has subjugated them. Then it is that supervene those great events which revolutionize history, and which only crowds are capable of accomplishing. It is not men of letters, artists, or philosophers who established the religions which have ruled the world, or the vast empires which have stretched from one hemisphere to another, or who have been the causes of the great religious and political revolutions which have changed the face of Europe. Those achievements have been the work of the illiterate

sufficiently dominated by an idea to sacrifice their lives to its propagation. With nothing else to rely on but this theoretically very insignificant, though practically very effective, outfit, the nomads of the deserts of Arabia conquered a portion of the old Greco-Roman world, and founded one of the most gigantic empires known to history. It was with a similar moral outfit—the dominion of an idea—that the heroic soldiers of the Convention were victorious against the onslaught of Europe up in arms.

"A strong conviction is so irresistible that only a conviction of equal strength has any chance of resisting it victoriously. Faith is the only serious enemy faith has to fear. It is sure to triumph when the material force opposed to it is in the service of weak sentiments and enfeebled beliefs. If, however, it finds itself confronted by a faith of equal intensity, the struggle becomes severe, and success under these conditions is determined by accessory circumstances, most often of a moral order, by the spirit of discipline or the better organization."

P. 178: "In religion, as in politics, success always goes to those who believe, never to those who are sceptical; and if at the present day it would seem as if the future belongs to the Socialists, in spite of the dangerous absurdity of their dogmas, the reason is that they are now the only party possessing real conviction. The modern governing classes have lost faith in everything. They no longer believe in anything, not even in the possibility of defending themselves against the threatening flood of barbarism by which they are surrounded on all sides."

P. 179: "From the intellectual heights on which it came into being the new idea descends from grade to grade, undergoing on the way incessant alteration and modification until it has taken a shape in which it is accessible to the popular soul that is to secure its triumph. At this point it is met with, concentrated in a very few words, sometimes in a single word; but this word evokes powerful images, either seductive or terrible, but always on this account impressive. Examples are the words 'paradise' and 'hell' in the Middle Ages, brief syllables which have the magic power of corresponding with everything and for simple souls explaining everything.

The word 'socialism' represents for the modern working man one of those magical and synthetic formulæ capable of exerting an empire over souls. It evokes images which vary with the masses which it penetrates, but which are powerful in spite of their rudimentary forms."

CHAPTER VII

THE ENRICHMENT OF THE SERMON

Cicero insists that the first requisite of an orator is a true philosophy; and good preaching certainly depends in the first place on the message which is to be delivered, on the truth of the idea which animates it, on the importance, and power, and vitality of the thought to be expressed. This, we hope, has been sufficiently secured in the preceding chapters. It remains for us now to consider how this idea, this living Word from God, may be so presented to our hearers that they may understand its meaning and appreciate its beauty. For it is an essential part of persuasion that we shall not only instruct but also please our hearers. The artist must study the material in which he is to express his idea. The musician must study the instrument with which he is to express his inspiration. The soldier must study the use of the weapon with which he is to wage his warfare and win his victory. So the preacher must study the use of words, which are the material of his art, the instrument of his utterance, and the weapon of his warfare.

I.—The Use and Abuse of Words

1. Words Manifest Character.—It is well to approach the subject with a deep sense of the mystery which surrounds the use of words, and the awful responsibility which this use involves. So we may well remind ourselves that "The Word," with all that It implies of the revelation of the character of God, is the majestic title of the Son of God.

Again, we must remind ourselves of the stern warnings of our Lord with regard to the use of words. "Whosoever shall speak against the Holy Spirit, it shall not be forgiven Him, neither in this world, nor in that which is to come. . . . Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

. . . And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (S. Matt. xii. 32). If this applies to all men, how much more intensely must it apply to the preacher, who is privileged to speak with the most august sanction, and amidst most solemn surroundings, on the most vital subjects to a trustful audience. This warning imposes on the preacher the duty of a life of discipline and sanctity, of a self-restraint in speech which will make his private conversation in harmony with his public utterance, and of a watchful care for the inmost movements of his heart; for the heart is the fountain from which all genuine utterance flows.

Just as the Word of God is the revelation of His character, so, in the long run, the word of the preacher will reveal his character, and no oratorical devices will for long avail in concealing the shallow, or selfish, or sinful heart. And as the sinless character of our dear Lord, the fact that His every word was verified in His every deed, has given abiding force and eternal duration to His words, so the personal character of the preacher in his home, in his visiting, in his personal intercourse with other men will ultimately give to his public utterance whatever weight it may have.

2. The Nature of a Word.—Language is one of the greatest mysteries in the world. What is a word? A thought in the mind stimulates a cell in the brain, which, by a thousand delicate adjustments, telegraphs along the nerves, and causes the muscles of tongue and lips to unite in agitating the waves of the atmosphere, and in producing the one out of ten thousand sounds which alone can give expression to the thought. This sound has no meaning in itself; but it awakens the memories and associations of countless centuries, and unfolds the long roll of history, and reveals the process of evolution, of association, and of memory, which, beginning with the squeak or groan of pleasure or pain of an ape, has been purified and refined to vibrate with the emotion of some great singer who holds thousands spellbound by his song, to glow with the eloquence of Demosthenes and Cicero, and to enshrine the wisdom of Plato, and to flame on the lips of Bossuet; above all, the lips of our dear Redeemer formed sounds which have won from

the ages an eternal echo, and will survive the passing of the world.

What an amazing miracle, that thought by becoming incarnate in speech can make the cold and passionless atmosphere a sacrament, a burning bush on fire yet unconsumed, aflame with the passions and the hopes of man!

Well may Cardinal Newman write: "If, then, the power of speech is a gift as great as any that can be named—if the origin of language is by many philosophers even considered to be nothing short of divine—if by means of words the secrets of the heart are brought to light, pain of the soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded and wisdom perpetuated—if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and the West are brought into communication with each other—if such men are, in a word, the spokesmen and the prophets of the human family—it will not answer to make light of literature, or to neglect its study."

Words are conventional signs; that is, they are sounds which by mutual agreement represent things. But the preacher must study them carefully, for they have the power of awakening many movements in the souls of those who hear.

H. Slesser, in his admirable book, "The Nature of Being," writes thus:

"Words in the first place cause an auditory or visual sensation—after an interval, an idea.

"Words have an emotional as well as a rational significance—'God,' 'Love,' 'England,' 'Self,' produce emotional disturbances, irrespective of their connotation, nor can it be said that any word is wholly free from the quality of euphonic disturbance of the emotions. Were it not so, oratory would be indistinguishable from dialectic, and poetic faculty would be limited to logical utterances.

"The emotional quality of words are twofold, æsthetical and ethical. The æsthetic qualities tend to produce in the recipient the feeling that both the word and the idea which it conveys, themselves distinguishable, are pleasurable or repugnant; the ethical qualities, the notion that the word, whether pleasurable or repugnant at first hearing, ought or

ought not on moral grounds to be admitted to the understanding. All words, in combination or otherwise, have three distinct powers of pyschical disturbance, rational, ethical, and æsthetic" (p. 16).

It is useful to study the words of Holy Scripture as far as possible in the original text. This may save us from disastrous mistakes, as, when a preacher discoursing on Gal. vi. 14, "God forbid that I should glory," etc., said how edifying it was to notice that S. Paul so often began with the word "God." Some of his hearers may have thought that the Greek μὴ γένοιτο somewhat weakened the force of his comment.

It is well to read the passage of Scripture in Latin and Greek, and to study the leading words in such books as Skeat's and Murray's dictionaries, and Trench's "Study of Words" and "Synonyms of the New Testament," as much light is thus thrown on the text of Scripture.

3. The Misuse of Words.—Words in the course of time change their meaning, and badly need to be restored to their legitimate use. It is possible to be accurate without being pedantic in the use of words. To give only a few examples of the misuse of words. When Mgr. Hugh Benson writes: "The convent where grace was manufactured," he unintentionally suggests a somewhat debased theology. For "manufactured" means "made by hand." The word "humble" is frequently misused. A man is said to be "of humble origin" when it is really meant that his parents were poor. A man who is only half-hearted in his allegiance to some prophet will say, "I am only a humble follower of So-and-so." He really means only a "timid" or "unimportant" or "ineffective" follower. The most conceited and self-assertive men who habitually speak with brazen brow and boastful tongue do not hesitate to introduce the truculent assertion of their view with the words, "In my humble opinion." So do persons frequently say, "What for?" when they really mean "Why?" A colleague of mine, many years ago, in catechizing the children, wanted them to answer that the Apostles were fishing to get their living. Instead of asking, "Why were the Apostles fishing?" he asked, "What were the Apostles fishing for?" A surprised and joyous shout of "Fish" somewhat upset the moral implications he desired to draw.

Poets are, of course, allowed much license, but when one writes of "Streams which meander level with their fount," it awakens in a scientific age many hydraulic and hydrostatic speculations as to how they did it.

Nothing was more common in the recent war, when a regiment was cut to pieces and lost eighty per cent. of its effectives, for a miserable reporter to say that it had been "decimated," which is the loss of one in ten. More serious deteriorations take place in words of our religion, which sometimes witness to a decay of force in the Christian conception of life. The word "the Comforter" is now generally equivalent to "one who consoles," when its real meaning is not soft and soothing, but strengthening and invigorating. The word "sacrifice," which by origin and derivation is positive in meaning—"to make sacred," "to consecrate"—is now almost universally given a negative significance, not "the joyful consecration of all we have and are to God's service," but "the reluctant surrender of what we desire to keep," as when a halfpenny tax was placed on tobacco after the South African war, and when every effort to get it repealed had failed, men said: "Oh, well, I suppose we must make some sacrifice for our country!" There is also an almost universal misuse of the words "fact" and "truth." A "fact" is, by derivation, "a thing done." A truth is a correspondence with reality. "Truth" has in it a moral quality which is quite wanting in "fact," for facts are non-moral in their nature, and only become moral when the soul of an intention or an interpretation is added to them. Much confusion in apologetics arises from the indiscriminate use of words. The Being of God is a truth, not a fact. The Incarnation of the Son of God is a fact. Facts belong to the realm of the phenomenal: Truths to the noumenal. As long as an immortal spirit has to think through the mechanism of a human brain its contact with reality must be twofold. It sees facts in succession of time and space by the method of scientific analysis. It appreciates truths and values by moral affinity through mystic vision. "God loves you" is a truth. "God gives His only-begotten Son for you" is a fact.

4. The Use of Words.—Words may be likened in their influence to coins. Some ring truly, when they are the genuine expression of a soul's emotion. Some ring falsely, when there

is no soul in them. There are dead words, and living words. A parrot and a prophet may utter the same words. But the word of the parrot is a dead word, and the word of the prophet is a living and life-giving word, which burns and kindles.

Lacordaire says: "Have you remarked that there are dead as well as living words—words that fall upon the earth like a spent arrow, and others that fall into the mind like a devouring flame? And certainly you have not believed that the difference between them sprang from the air, more or less agitated by the mechanical force of the lungs. Their difference springs from the soul, which is the principle of language. Dead words are those which come from a dead soul; living language is that which comes from a living soul. When an orator, in a matter capable of eloquence, speaks without moving you, when he leaves you master of your resolutions, insensible to error or to truth, be sure that a soul has not spoken to you. For it is impossible, if a soul had spoken to you, that your own could remain a stranger to it; it is impossible for a soul to receive without emotion the expression of another soul."

Words are like notes of music; they may be in tune or out of tune. Isolated, they are merely a pleasureable or painful sound. In combination, they may stir and awaken a soul. They may be weak words which have no force, or strong words which thrill and compel. Shelley, in his "Adonais," his elegy on the death of Keats (stanza xlv.), sings thus:

> The inheritors of unfulfilled renown
> Rose from their thrones built beyond mortal thought,
> Far in the Unapparent. Chatterton
> Rose pale—his solemn agony had not
> Yet faded from him; Sidney as he fought
> And as he fell, and as he lived and loved,
> Sublimely mild, a spirit without spot,
> Arose: and Lucan by his death approved;
> Oblivion as they rose shrank as a thing reproved.
>
> And many more whose names on earth are dark,
> But whose transmitted effluence cannot die
> So long as fire outlives the parent spark
> Rose, robed in dazzling immortality.
> "Thou art become as one of us," they cry,
> "It was for thee yon kingless sphere has long
> Swung blind in unascended majesty,
> Silent alone amid a heaven of song.
> Assume thy wingèd throne, thou vesper of our throng."

Or again:

> The one remains, the many change and pass;
> Heaven's light for ever shines, earth's shadows flee;
> Life, like a dome of many-colored glass,
> Stains the white radiance of eternity,
> Until death trample it to fragments.

Words, then, are the material in which a preacher has to work, and for the right use of which he needs God's inspiration. They are like printer's type. One man will so combine them that they will only awaken what is silly or evil in the souls of others. Another man will take the same fonts of type, and combine them into a unity which reveals God's love to man. They are like a heap of stones by the wayside. One man of mean soul will build with them only a pigstye where he may wallow in his lusts, or a suburban villa where he may nurse his own respectability. Another man, who has caught a glimpse of the heavenly vision, will take the same stones and weave them up into a village church, or some grand cathedral, in which prayer and aspiration, petrified in stone, will speak to the passing generations, and kindle in their hearts afresh the flame which called it into being. Words are like notes of music. From the same notes one man will strum out a discord which jars upon the souls of men. Another man, stung with an immortal thought, will take the same notes and weave them up into an oratorio fit to mingle with the angels' song on the hills of Bethlehem. The selection and arrangement of words is a great responsibility.

II.—Style

It is most difficult to dogmatize on style in preaching, as it must vary with the personality of the preacher, the occasion of the sermon, and the character of the audience. All we can do is to suggest some general rules which may be found useful to the young preacher in forming his own manner of preaching, and note a few mistakes which should be avoided. Though one hesitates to dogmatize on what must be a matter of taste, it is perhaps best to formulate these suggestions in the form of rules, which are convenient for reference.

Rules for Forming a Good and Useful Style in Preaching

1. The Arrangement of Words.—Much preaching has to be extempore, or with very inadequate time for careful composition. It is useful, therefore, for the preacher to form the habit of the accurate and pleasant use of language in his ordinary daily conversation. If in casual talk he insists on disciplining himself in the accurate use of the English language, this painful care will soon form a good habit, and will no longer worry him, for it will be relegated to the subconscious, just as rules for riding a bicycle are ignored when once the habit of balance has become instinctive. We shall no longer go in fear of splitting our infinitives, or ending a sentence with a preposition. But we can never be off our guard. In America, a retiring professor of philology, in acknowledging a testimonial, summed up the work of his lifetime thus: "The one lesson which, in my long ministry amongst you, I have tried to impress on the minds of my beloved pupils is that a preposition or an adverb is the worst possible part of speech to end a sentence up with!"

2. Form Your Own Style.—It is well to read what the great masters of literary style have written. But it is necessary to remember that the style of the preacher must be quite different from that of a writer. Sermons which read well in print are almost always a failure in delivery, and shorthand reports of the most eloquent orations are generally very disappointing; because the spoken word is alive with the passion and personality of the preacher; his eye, his countenance, his gesture, his attitude, his voice, the pace of delivery, the pause, the vehemency gives it a quality which is entirely lost in cold, lifeless print; and his audience supply a supplementary quality, by their sympathy, by their intelligent responses, by the swift filling in of that which is suggested but not expressed, which, again, finds no place in print. If you wish to preach well, avoid a literary style. If anyone wishes you to print your sermon give it a literary form by rewriting it. Do not imitate the style of another preacher. Preaching is an art so personal that each man must evolve his own mode of expression from within himself if his word is to be sincere.

3. Take Pains to Find the Right Word.—Speaking in public is a great responsibility. "The power of speech," writes Behrends, "is man's supreme physical endowment, as

the power of thought makes him the crowned and sceptered monarch of the universe. If sublimity consists in the employment of the simplest agents for the attainment of the loftiest ends, then there is nothing sublimer than bringing the triumph of righteousness in the earth upon the energy of human speech."

Walter Pater, in his essay on "Style" (p. 127), thus describes Flambert's method: "Possessed of an absolute belief that there exists but one way of expressing one thing, one word to call it by, one adjective to qualify it, one verb to animate it, he gave himself to superhuman labor for the discovery, in every phrase, of that word, that verb, that epithet. In this way he believed in some mysterious harmony of expression, and when a true word seemed to him to lack euphony still went on seeking another, with invincible patience, certain that he had not yet got hold of the unique word."

"Good taste," says Aristotle, "belongs to that style which is at once full of feeling and clearly descriptive, while the words employed are in proper keeping with the subject matter."

4. The Marks of a Good Style.—Bishop Dupanloup notes these marks of popular preaching. "In the first place, *clearness*. It is needful to make ourselves understood by all. Nothing is worse than to pass on one side or above our hearers, and to speak without being understood. Popular preaching has a language of its own, which is, before all, sharp, clear, and intelligible.

"In the next place, *vivacity and directness*, the going straight to the object, straight to the action inculcated, straight to souls.

"As a consequence of this, *movement and warmth* are needful. Soul must speak to soul, and heart to heart.

"Besides this, simplicity, even familiarity are necessary, but never to the point of vulgarity; it should remain always in a certain measure of dignity, and even of elevation."

"Style may be defined as proper words in proper places" (Swift).

"A pure style in writing results from the rejection of everything superfluous." "There is nothing in words and styles but inevitableness, that makes them acceptable and effective."

5. Attend to the Law of Rhythm.—Since the preacher has not only to instruct but also to please, if he is to persuade,

he must try to make his speech beautiful not only by the depth and splendor of his thought and the wealth of its adornment, but also by the harmony and rhythm of its expression. The same thoughts may be expressed in a combination of words which form a discord and jar upon the mind, or in words which form a harmony and please the mind.

It is difficult to say wherein lies the beauty of perfect speech; but we may notice that there is in the universe a law of rhythm, a harmony of parts. Though we cannot define it we can discern it. Though we cannot explain it we can recognize it. We see it in the dance, and call it grace of movement. It speaks to us in architecture as justness of proportion. We hear it in music as a harmony of sound. We see it in nature as a harmony of color and of curve. So in language there is a rhythm which seems to be in harmony with the rhythm of our nature. I am unskilled in æsthetics, but the mystic realizes that there is a heart-beat in the universe to which the beat of our heart responds. Dr. Pratt, in his great work on "The Religious Consciousness," thus speaks of the law of rhythm: "Rhythmic action is one of the most fundamental characteristics of the human mind. In fact, as Herbert Spencer has pointed out, it is not confined to the mental sphere, but dominates all life, and much even of the action of inorganic nature. The processes of the human body are a series of complex and interrelated rhythms, and these affect the whole background of consciousness and color all our thoughts and feelings. They range all the way from regular and rapid processes, such as the heart-beat, up to the more or less irregular recurrences with time spans of weeks or months. Our mental life not only is deeply affected by all these physiological processes but carries the principle of rhythm still further, imitating constantly the swing and return of the pendulum as long as life lasts. Hunger and satiety, sleep and waking, exertion and repose, excitement and relaxation, enthusiasm and indifference, follow each other with almost the certainty, if without the exact regularity, of day and night and the revolving seasons" (p. 165).

It is to this instinct of rhythm that so many French writers owe the beauty of their style. It is not merely to vivacity of thought and felicity of phrase, but to this instinct of rhythm that they owe their grace of speech. As it cannot be defined, so

it cannot be taught by rule. But if this law of rhythm is really the heart-beat of God, then His grace will purify and refine our speech if we sincerely desire to speak the Word of God.

6. Our Style Should be Forcible.—Anæmic speech is the expression of anæmic faith. If we realize that we are preaching the Word of God, by whom the worlds were made, we shall try to give it a vigor of expression worthy of the greatest power in the world. "No word from God shall be void of power." Behrends, in a fine passage, attributes force of style to intensity of conviction.

(i) Style (p. 69): "The secret of devotion is the secret of a forcible style. There is a higher teacher than textbooks on rhetoric and logic. You will do well to master these, but if you let them master you your most careful composition will lack the intensest vitality. Preach as you would talk to a friend on the theme of which you are full. Elevated thought will weave its own royal robes; strong thought will always flash out in terse phrases. The mistake is to think out the sermon as you write it. It should have been thought out before a line was written. The rule is a universal one, that he who is master of himself, whose thought assumes the form of profound personal conviction, will find it comparatively easy to cultivate a clear and forcible utterance.

(ii.) *Conviction.*—"You insist that it is the preacher's business to know his Bible, and to interpret the mind of God; but it is in the primary and necessary deliverances of your rational and moral nature that the conviction of God's existence forces itself upon you; you can understand your Bible only in personal experience of its redemptive revelation; and you can know with certainty the mind of God only as that which has mastered your own reason by its inherent rationality. When you transcend the bounds of personal conviction your speech is empty and impotent."

7. Cultivate Variety of Style and of Pace.—The preacher has to deal with such a variety of subjects that it would be fatal if he had only one style in which to treat them. His subjects are sometimes awe-inspiring, terrible, or majestic, and demand an elevated style in which words and sentences are sonorous, resonant, or full of solemnity, like the tolling of a bell. This style will demand a slow and dignified delivery.

Here it may be noted that in discussing style in preaching we cannot separate it from pace in delivery. For the value of words depends largely on tone and pace in delivery, just as the same notes on a church bell, by variety of combination and pace in a funeral toll, or in a marriage peal, can tune our souls either to the solemn thoughts of death, or to the joy of life.

So in narrative we should paint the object of that passion which we wish to raise in the most natural and striking manner, and to describe it with such circumstances and detail as are likely to awaken it in the minds of others. If we want to convey a sense of peace and security in the love of God, we shall use words of a soothing sound, and the pace of delivery will be even and leisurely, like the course of life in times of peace. If we want to awaken the sense of urgency in our appeal, the words chosen will be exciting and stimulating, like the clang of a fire alarm; the style will be broken, and the pace quickened by an ever-growing crescendo, till we get the effect of a rhythmic galloping of horses.

We note, too, a distinction in style between the appeal to the reason and the appeal to the heart. If you want to conjure up a picture in the imagination of your hearers you will paint it in just detail, coolly, and at leisure. But if you are appealing to the heart you will paint it in a few splashes of flaming color, with rapidity, and in ardent tones. Appeals to the heart must be carefully timed. If emotional appeals are too prolonged a reaction inevitably occurs. But no rule can regulate these variations in style except one. They must be the natural expression of a soul which is habitually sensitive to the movements of the Holy Spirit.

8. Mistakes to be Avoided—(i) *Avoid Long Sentences.*—Sentences excessively long strain the attention. It is a useful exercise to take some turgid and ponderous composition and break up the involved periods into their equivalent in short sentences. In criticizing the report to the Archbishops on "Christianity and the Industrial Problem," Dr. Chadwick says: "Much of the writing is very involved. In one sentence I find 101 words, broken by two commas; in another, 143 words, divided by two semicolons; in a third, 180 words before we reach a full stop" (*Church Times*, January 3, 1919). If we compare

this turgid style to the style of the Gospels or of the works of Mr. Blatchford, whose writing in his earlier books was a model of staccato style, crisp, detached, distinct, and pointed, we shall learn to become intelligible.

(ii.) *Avoid Difficult Words.*—It is said that the British working man has a vocabulary of only eight hundred words, and prolonged attention to his conversation suggests that these include only one adjective! But, in any case, the preacher should avoid difficult and technical words; or if these are used for the sake of rhythm they should be followed by a paraphrase.

(iii.) *Avoid a Flamboyant Style.*—By which we mean a style so rich in meretricious ornament that the mind is distracted from the vital thought which is seeking expression. Mr. H. G. Wells, in describing the arrival of a flamboyant lady, writes: "I must admit that Lady Beach-Mandarine was almost as much to meet as one can meet in a single human being, a broad, abundant, billowing personality, with a taste for brims, streamers, pennants, panniers, loose sleeves, sweeping gestures, top notes, and the like, that made her altogether less like a woman than an occasion of public rejoicing." This may serve for a description of the exuberant or flamboyant style in preaching.

(iv.) *Avoid both Exaggeration and Excessive Caution.*—The person who habitually exaggerates destroys his own credit and the meaning of words. It is painful to see how the multiplication of superlatives diminishes the force of words, until the American who wants to say that something amused him can only express his meaning by saying that "it tickled me to death." The constant use of exaggeration destroys the value of a man's word, and persons soon learn to discount his every statement. But if exaggeration exposes a man to many a wound on the battlefield of debate, it is much to be preferred to that excessive caution which never arrives on the battlefield at all. There seems to have grown up a habit of excessive caution in speech which tends to make it almost worthless by its under-statements. It began at our ancient universities fifty years ago. It was born of a conscientious desire not to overstate the truth; it ends in such an under-statement as fails to present the truth at all. It was born in the controversies of university professors who are excessively afraid of being

laughed at in their common-rooms, and it spread to those episcopal utterances which give such an uncertain sound that no one prepares for battle. But the disasters of a caution which nervously fails to seize an opportunity are far more serious than the rashness which oversteps the mark. Almost without exception in the parables of our Lord the lost are lost for what they left undone.

This style of scientific caution flings out clouds of parentheses, like the ink of a cuttle-fish, and revels in double negatives. Instead of saying, "Those who commit mortal sin will go to hell unless they repent," they say, "I trust that I may be allowed to venture to suggest that if anyone commits mortal sin—if any sin can rightly be characterized as mortal, a point which has been much disputed among theologians for many centuries—and if he fail to repent, it cannot be regarded as wholly certain that he will go to heaven." [1]

Instead of saying, "I believe in one God," they cautiously modify this bald statement into some such form as this: "I venture to suggest, without for a moment wishing to impose my opinion upon men of other temperaments who may see the subject from another point of view (*quot homines, tot sententiæ*), and fully allowing for that element of symbolism which enters into all use of language and much modifies its meaning, I venture to suggest that it is not wholly improbable that there may be one God." Or, more shortly: "I venture to think that the universal conviction of mankind that there is a God is not wholly without foundation." The double negative will take you far on the way to render all language meaningless; but if you want to be absolutely secure, and are willing to sacrifice truth to preserve your pride from criticisms which might wound it, you may make yourself invulnerable by putting the double negative in the form of a question. This, in the best Oxford style, would run: "Are we fully convinced that, when all things are considered, there may not be something to be said for the suggestion that the right is not wholly identical with the wrong?" Your pride is securely entrenched against all criticism. If anyone accuses you of believing in conscience, you

[1] As I write this passage I read in the *Guardian*, August 19, 1921, of Dr. Foakes Jackson's speech to the Modernists: "To some extent he left open the possibility that they recognized that there was something more to be said on other sides!"

answer crushingly: "I was not expressing my own opinion; I was asking for yours." Any contradiction can be met by saying that "all things have *not* been considered"; or if some wildly romantic Modernist accuses you of belief in morality, you can evade the charge by saying that you were only asking whether that point of view might not be held, and were by no means expressing a conviction of your own on a difficult matter on which you are not yet wholly clear. Instead of crudely saying, "I agree," it is safer to say, "Is it necessary to quarrel with those who hold?" etc. Instead of using the abrupt, categorical, Saxon, plebeian statement, "I see," which irrevocably commits you to a definite belief, it is safer to say: "May we not consider it as not wholly untenable to think?" etc. Thus the clarion notes of Christian conviction which awakened the soul of the world and raised the dead are modified into weak and timid expressions of tentative opinions and "points of view" and "attitudes of mind"; and the truth is betrayed.

The foregoing may be tinged with that exaggeration which is allowed to parody. But I am anxious to protest against that exaggerated and excessive caution which has enervated the vigor of British eloquence, and robbed much preaching of its force of conviction and its power to persuade. We must learn to avoid the double negative.

(v.) *Parallelism, Refrain, Repetition, and Paradox.*—Hebrew poetry owes much of its charm and its force to the parallelism of its verses, by which the thought of the first half is repeated in the second, so that there is a perpetual swing of rhythmic movement, an antiphonal chant, an echo which helps to impress the thought upon the mind. Parallelism may be used in prose when one part of a sentence balances another. "The wages of sin is death: but the free gift of God is eternal life in Christ Jesus our Lord." Mr. Winston Churchill, in a speech on Russia, says: "Bolshevism is not a policy, it is a disease; it is not a creed, but a pestilence."

The refrain is familiar to us in the Bible:

Ps. cxxxvi.: "For His mercy endureth forever."

Ps. cvii.: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Isa. xxviii.: "For it is is precept upon precept, precept

upon precept, line upon line, line upon line, here a little, there a little."

Rev. xviii. 21: The words "no more at all" are repeated six times, until they ring in the mind as the death-knell of Babylon.

The repetition of words in a slightly altered form has a great effect on the mind, giving it time to absorb the thought, and to see the picture.

Judg. v. 27: "At her feet he bowed, he fell, he lay. At her feet he bowed, he fell. Where he bowed, there he fell down dead." As you listen to this you *see* the dying struggles.

Again, in verse 30: "To Sisera a spoil of divers colors. A spoil of divers colors of embroidery, Of divers colors of embroidery on both sides, on the necks of the spoil." You now see what might have passed unnoticed.

Paradox should only be used when people are sufficiently educated to appreciate this method. But where they can rightly be used they are of immense force, for truth is too great to be expressed in direct statement; it is found fully only in the heavenly places, where discords are harmonized and apparent contradiction resolved into unity. Our Lord often uses them. "Whosoever would save his life shall lose it: but whosoever shall lose his life for My sake and the Gospel's shall save it" (S. Mark viii. 35).

So S. Paul writes: "By glory and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and behold we live; as chastened and not killed; as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 8).

(vi.) *Use Frequent Questions.*—When a statement has been made it often makes very little mark upon the mind which is not alert, or which is lacking in attention. But if the statement is repeated in the form of a question to which it will be the appropriate answer, the mentality of hearers is awakened, and their own heart formulates the answer, and the statement comes back to the preacher as the people's own contribution. Compare the mental effect of these two forms. The statement: "You ought to receive Holy Communion because communion with God is the life of the soul, and our Lord com-

manded it." The question: "Why ought you to receive Holy Communion? Can the soul live without communion with God? Did not our Lord command it?" Questions skillfully developed stimulate the soul into its highest activities, soften dogmatism, arrest attention, secure the active co-operation of the reason, and help to give truth an abiding-place in the mind which has appropriated it for itself. It is a useful study to work carefully through the questions which our Lord constantly addressed to His Apostles.

(vii.) *On Occasions be Expansive.*—In our anxiety to avoid the extravagant or flamboyant style, we may go to the opposite extreme and allow ourselves to become tame and insipid. But some of the subjects we deal with are most majestic, and full of splendor and awe. They cannot be expressed in the neutral tints of suburban respectability, in the tones of a five o'clock tea table. They need strong color, vivid contrasts of light and shade, rich and splendid imagery, a stately and majestic movement like the march of kings. So, when the occasion requires it, we must overcome our timidity and self-consciousness, and treat majestic subjects with the bold sweep of lofty and generous phrases, as one should who is gazing on the far horizon of eternity. Heaven must not be treated as though it was an enlarged edition of a villa at Upper Tooting, and the music of the spheres in tones of a super-five-finger exercise on the piano. We must occasionally break through the convention of an overcrowded, mechanized, stunted, impoverished, anæmic life, and seek adventure on the mountain top of the sublime. Two verses from Kipling will explain what I mean by an expansive style.

L'ENVOI

Rudyard Kipling in "Seven Seas"

And those that were good shall be happy:
  They shall sit in a golden chair;
They shall splash at a ten-leagued canvas
  With brushes of Comet's hair:
They shall find real Saints to draw from—
  Magdalene, Peter, and Paul;
They shall work for an age at a sitting
  And never be tired at all!

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame.
But each for the joy of the working,
And each in his separate star
Shall draw the Thing as he sees it,
For the God of Things as They are!

(viii.) Beware of Mixed Metaphors.—Metaphors are most useful adornments to speech, but when used they must be developed with consistency. It is fatally easy to mix them. I heard the greatest orator of the last century, W. E. Gladstone, mix a metaphor when, on the death of the Duke of Clarence, he said in the House of Commons that "it had pleased God to cut short the thread of that young life before it had blossomed into bloom.

Mr. Lloyd George, in speaking of France and Silesia, is reported in *The Times* (May 19, 1921) to have said: "All shades of opinion in the three countries take the same view." Fancy a shade taking a view!

And Benedetto Croce, in his controversy with Labriola, pillories his opponent for saying: "The manifesto . . . does not shed tears over nothing. The tears of things have already risen on their feet of themselves, like a spontaneous vengeful force." "The tears," says Croce, "which rise on their feet may make the hair rise on the head of a man of moderate taste" (note on p. 129, "Historical Materialism and the Economics of Karl Marx," by Benedetto Croce).

ILLUSTRATIVE MATTER

A.—Bishop Dupanloup

We may conclude this section by some words of Bishop Dupanloup, which summarize the subject, and by some estimates of great orators and Newman's description of a poet, which together will indicate points to be valued in the formation of a good style in preaching.

Style (p. 18): "Lively, clear, and correct ideas, striking from their truth and good sense; solid but simple reasons; short, concise, and incisive sentences; the style which is called direct, in which one multiplies interrogations and personal

appeals; in which one does not say 'men' but 'you,' in which one avoids speaking abstractly, but addresses the listener himself directly."

Personal Conviction.—In other words, men must see and feel that the speaker is himself deeply convinced and really penetrated by the truths he preaches, and that he has a fervent desire to press them on others.

The preacher should always be grave, full of authority, of goodwill and of dignity.

In Composition.—1. Keep yourself always in the presence of your audience.

2. Have an immediate and well-defined object, and wish strongly to attain it.

3. Do not depend too much on written preparation or memory, so that you may take advantage of the inspiration of the moment.

4. Speak with brief and easy discourse, according to the capacity of your hearers, short and concise.

5. Study to gain great clearness of expression. To be clear, to be intelligible to all, is the first condition of being listened to. True eloquence is to speak so as to be understood.

6. The great secret of oratory is humility. The faults of orators spring almost entirely from a secret pride.

It may encourage young preachers to consider the qualities of style which are considered admirable, and the virtues they ought to cultivate, if we glance at the estimates of some great orators which seem to be true and just.

B.—Fénelon's Estimate of Cicero and Demosthenes

In his "Reflection on Rhetoric and Poetry," which is generally published with his "Dialogue on Eloquence," Archbishop Fénelon compares Cicero with Demosthenes in a graceful passage which has much instruction for a preacher. "I do not fear to say that Demosthenes seems to me superior to Cicero. I protest that no one admires Cicero more than I do. He enriches all that he touches. He does honor to speech. He does with words what no one else could do. He has untold wit. He is at the same time short and vehement and at all times what he wishes to be—against Catiline, against Verres, against Antoine. But one notices a certain dressing up in his discourse.

His art is marvelous; but one perceives it. The orator, though thinking of the safety of the republic, does not forget himself, and does not allow himself to be forgotten. Demosthenes seems to get outside himself, and only to see his fatherland. He does not seek for the beautiful: he creates it without thinking about it. He is above admiration. He clothes himself in words, as a modest man in his attire, to cover himself. He thunders, he lightens! It is a torrent which carries everything away. One cannot criticize, because one is borne along. One thinks of the things which he says and not of his words. One loses sight of them. One is filled with the thought of Philip who invades everything. I am charmed with these two orators; but I confess that I am less touched by the infinite art and magnificent eloquence of Cicero than by the torrential simplicity of Demosthenes."

S. Chrysostom.—To name him is to name eloquence itself. Never has anyone united in a higher degree the talents which make the orator. The vigor and sublimity of genius; a prodigious fertility of the imagination, an admirable talent of dialectic; marvelous sagacity in taking advantage of the smallest circumstances; a doctrine, vast and sure; wonderful skill in insinuating himself into, and gaining the mastery over, the wills of his hearers. An orator truly popular, he is worthy to be set before all ages as the most perfect model of Christian eloquence, because, on the one hand, one admires in him with a most noble character the higher virtues of a real apostle; on the other hand, he unites to an admirable doctrine the purest taste, and the perfect knowledge of the language in which he writes.

Bossuet.—He surpasses his predecessors in the sublimity and depth of his thoughts, the nobility and profundity of his sentiments, the grandeur and majesty of his imagery; a creative genius, equally admirable for the vigor of his conceptions, the form of his reasoning, the depth of his doctrine. Notwithstanding his grandeur and force, he is always simple and natural; if he employs generally familiar expressions he knows how to uplift and ennoble them.

Massillon.—"He recalls Cicero by the sweetness and charm and harmony of his eloquence as the force and sublimity of Bossuet recalls Demosthenes. He is admirable in the richness

and beauty of development, in the art of penetrating hearts, and in the emotion which profoundly touches."

C.—John Henry Newman on The Poet

"He writes passionately because he feels keenly; forcibly, because he conceives vividly; he sees too clearly to be vague; he is too serious to be shallow; he can analyze his subject and therefore he is rich; he embraces it as a whole and in its facts, and therefore he is consistent; he has a firm hold of it and therefore he is luminous—when his imagination wells up it overflows in ornament; when his heart is touched it thrills along his verse. He always has the right words for the right idea, and never a word too much. If he is brief it is because few words suffice; when he is lavish of them still each word has its mark and aids, not embarrasses, the vigorous march of his elocution. He expresses what all feel, but all cannot say, and his sayings pass into proverbs among his people, and his phrases become household words and idioms of their daily speech, which is tesselated with the rich fragments of his language, as we see in foreign lands the marbles of Roman grandeur worked into the walls and pavements of modern palaces."

III.—Illustrations

The basis of the use of illustration to develop and enrich our message is in the principle of the Incarnation—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That Word is immanent in all creation and in human nature. He is "the Light which lighteth every man coming into the world." But because men were so deafened and blinded by sin that they could not hear that indwelling Word, or see by that inner light, "the Word became flesh and dwelt among us."

So the preacher's first duty is to be sure that the Word he is to proclaim is with God, and is drawn from the heart of Deity; and his second duty is to see that the Word becomes flesh and dwells amongst us. In other words, he has no right to present his hearers with naked abstract thoughts. It is his

duty to translate the abstract thoughts into the concrete terms of human life and to clothe them with the warm flesh and blood of human passion and emotion.

1. The Imagination.—Space will not allow me to enter fully into a discussion of the nature of the imagination. All we can do is to point out that the word is not here used in the popular sense of "imaginary," which so often means "not real," "the creation of one's fancy." To my mind the reverse of this is the truth. The imagination is the only sanctuary of the real, the region of thought which S. Paul calls "the heavenlies," where, in the relation of subject to object, we have our feet firmly planted on the rock of ultimate reality. The real, when it is seen under the changing conditions of time and space, is mingled inevitably with some elements of illusion which make life on earth so much like a dream.

So, when we say that a preacher must see his subject with his imagination, we mean that he must see it as it really is in God's mind, stripped of the illusions which gather round a concept as soon as it is conceived in a human brain.

One illustration will explain my meaning. Look at this little child in the slums. It is clothed in a body which is full of inherited impulses and innate instincts, biases, predispositions; a body which is ill-nourished, stunted, starved, diseased, dirty, and flea-bitten. The body is clothed in rags and tatters, which are unclean and evil smelling, the vestments of disease. Now, when you have measured and weighed this body, and revealed its innermost secrets by the means of the X-rays, do you know the reality about that child? No. You are absorbed in a nightmare of illusions. You cannot begin to know that child until you love him. Love enables you to see him as he really is in the bosom of God, where all reality resides. We do not deny the relative reality of that poor little flea-bitten body. Not at all. It is as real as the corporate sin which makes it possible; as sure as the flame of judgment which will devour a civilization which tolerates it. All we say is, that to see that child as it really is, you must see it in the imagination, the halo of God's love enfolding it, the response of the child's love transfiguring it, until its rags and tatters become white and glistening, and His voice again declares: "This is My beloved Son." Of course, the truth is that we are not

what we seem to be, but what we desire to be, and what we are becoming.

So, if the preacher merely sees his subject as at first sight it seems to be, he will be entirely misled. He will see it only through the medium of his own mentality, his prejudices and dullness, and earthly-mindedness. But if he will go up into Mount Tabor in prayer, then he will begin to see it as God sees it, as it is in reality, and as the imagination plays around it; he will see the subject shot through and through with the many-colored thoughts of God, glowing with the Divine purpose, radiant with the Divine glory; he will overhear the heavenly conversation as to the Divine purpose; and the whole subject will be revealed in a new light. For us, as for the Apostles on the mount of transfiguration, it is true: "When they were fully awake they saw His glory." Our normal life is the dream, the life of the God-illuminated imagination is the awakening.

So, by the use of simile, metaphor, illustration, and anecdote, we shall try to conjure up in the imagination of our hearers a true picture of reality.

"The first thing necessary is that his arguments may be understood. The second thing requisite is that his reasoning be attended to; for this purpose his imagination must be engaged. Attention is the prerequisite to every effort of speaking, and without some gratification in hearing there will be no attention, at least, of any continuance. The qualities in ideas which principally gratify the fancy are vivacity, beauty, sublimity, novelty."

"The imagination is addressed by exhibiting to it a lively and beautiful representation of a suitable object. As in this representation the task of an orator may in some sort be said, like that of the painter, to consist in imitation, the merit of the work results entirely from two sources—dignity, as well in the subjcet or thing imitated as in the manner of imitation, and resemblance in the portrait or performance."

2. Rules for Illustration and Anecdote—(i.) *Train Your Imagination.*—If you accustom yourself to think, not in abstract terms but in concrete pictures, not of life but of some person living, not of sin but of some person sinning, not of repentance but of some person repenting, then you may be

able to illustrate your sermon with something of the matchless power of our Lord. Examine carefully, as the highest type of illustration, the parable of the Prodigal Son. So far as my knowledge extends, there is nothing in all literature which approaches this story as a piece of word-painting to the imagination. Not one word is wasted, not one word is superfluous; every line of the picture is clear-cut, not blurred or indistinct; every color is vivid; every phrase is rhythmic and throbs with passion and emotion; every stroke is true to our human nature; every emotion is powerful but restrained, and commends itself to our conscience and reason. What wonder that this short story has awakened the memory and touched the imagination of mankind and won millions of souls to God?

(ii.) *Illustrations Should be Frequent.*—Knowing the mentality of Englishmen, their inveterate dislike for an abstract idea, it is a duty to make every idea incarnate. You tell your people that it is wrong to steal; it makes no impression whatever. But if you proceed to describe a boy who stole, his loss of self-respect, his haunting fears, the network of lies in which he became involved to cover up his theft, his inability to look anyone in the face or to pray to God till he had confessed his sin and restored the stolen goods, you have opened the mind of every hearer and set every conscience at work.

On my way to India, in the *Nubia*, in 1898, every day I showed the soldiers pictures of our Lord's life. I sat on an upturned bucket, with two hundred men around me on the troop deck, and held up the pictures and explained them. One day, after explaining about the dying thief, I returned to my cabin in the depth of depression, wondering whether it was worth all the nervous strain. A sergeant looked in at my cabin and said: "Don't be discouraged about your work, sir; it is already having effect. After you had shown them the picture of the dying thief a lad brought back to me a pair of trousers and half a sovereign which he had stolen from my bunk."

(iii.) *Proceed from the Known to the Unknown.*—In translating the abstract into the concrete, in making thought incarnate, we must proceed from the known to the unknown. Your hearers have a limited stock of personal experience, mostly confined to the home, the streets, the works, and the football field, and their accompanying relationships. This is

the material on which you have to draw. The Yorkshire miners took no interest in the Great War at first. "It's nowt to me," they said. But when they heard that the Germans had broken in and sealed the shaft of a Belgian pit, knowing that the men were at work below and would be buried alive in that awful tomb, a thousand miners enlisted the next day. The abstract idea of iniquity had become concrete in terms they could understand.

So our Lord drew His illustrations invariably from the familiar circumstances of domestic or village life. As a quaint rhyme says, which is quoted in an admirable little book, "How to Preach," by E. Tyrrell Green:

> He spoke of lilies, vines, and corn,
> The sparrow and the raven;
> And words so natural yet so wise
> Were on men's hearts engraven.
> And yeast and bread and flax and cloth,
> And eggs and fish and candles.
> See how the whole familiar world
> He most divinely handles.

(iv.) *They Should be Carefully Chosen.*—Illustrations should never be used which appeal only to low motives, or convey false conceptions of God and His methods, or are capable of being interpreted in various ways. Perhaps the worst example I have ever come across, which combines in a unique manner the qualities most to be avoided, and is at once improbable, silly, and immoral, is given in several Roman Catholic books of instruction under the title of "The Virtuous Page." I summarize it to illustrate what should be avoided:

"The virtuous page of S. Elizabeth of Portugal was accused by another page to the King of sinning with the Queen. The King, mad with jealousy, arranged with the master of a lime kiln that, if on a certain day he should send to him a page to ask 'whether he had executed the King's command?' he should seize him and cast him into the furnace. The virtuous page sent with this message to the lime kiln passed a church, heard the bell for the Elevation, stayed for two more Masses. Meanwhile the King, becoming impatient, sent the accusing page to the master of the lime kiln to ask 'whether he had exe-

cuted the King's command?' He was promptly popped into the furnace! The virtuous page then executed his commission —asked 'whether the King's order had been executed.' Answer: Yes."

Moral (as given in the textbook): Shows you how God blesses and protects those who assist devoutly at the Holy Sacrifice. (Note by P.B.: It shows also the complete divorce between ethics and religion, and that Providence blesses disobedience and the neglect of duty. It is well calculated to corrupt every errand boy.)

(v.) *They Should be Carefully Developed.*—In speaking to an uneducated audience it is often necessary to develop the picture in every detail, with appropriate reflections, and the moral pointed out. But if the audience is alert, vivacious, and educated, a few rapid strokes which give the vivid outline of the picture is enough. For the more you leave to the imagination of the audience the better pleased they are. Teaching is at its best when it secures the active co-operation of those who are learning, and allows them to fill in the outline. The conscientious thoroughness with which some preachers develop their illustrations, supplying ponderous reflections and pointing every moral, leaving nothing to the imagination of their audience, is almost as irritating as the careful explanation of a joke. Good word-painting supplies a bold outline and leaves as much as possible to be filled in by the intelligence of the hearers.

(vi.) *Anecdote Should be Based on Fact.*—The Eastern mind is so wanting in the historic sense that it readily accepts and interprets "story-telling" woven from the imagination. But the Western mentality is so literal and so firmly based on history, asks so constantly, "Is it really true?" "Did it really happen?" that it is taking an unfair advantage of the trustfulness of one's audience to invent appropriate illustrations unless one warns them that it is a parable. The whole moral and emotional value of an incident is for us Westerners that it really did happen, and a preacher who ignores this presupposition imperils his reputation for veracity. It is therefore most desirable to keep a notebook in which to record matter which may be useful in illustrating one's sermons.

(vii.) *They Should be Probable.*—The mind is much dis-

tracted if an illustration or anecdote seems either highly improbable or not in harmony with experience.

One generous and expansive preacher quite destroyed the effect of an address to boys in East London by an imperfect illustration of faith. He wished to illustrate the response of the human heart to the unseen mysteries. He said that in Victoria Park, on a very foggy day, he had met a boy holding a piece of taut string, and asked him what he was doing. "I'm flying my kite," the boy answered. "But how do you know it is there when you can't see it?" "Because I can feel it pulling," said the boy. This illustration or reminiscence might have passed muster in a West End drawing-room, where they know nothing about real life. But, unfortunately for the argument, the East End boy at the age of twelve is an expert in life, a convinced agnostic, and profound sceptic. The immediate comment was: "The preacher can't know much about kite-flying, or he would know that you can't fly a kite on a foggy day, because there isn't any wind." And the rest of the day was probably spent in discussing the preacher's truthfulness, and whether any faith could be placed in his word.

Again, when "the bare and leafless trees in the winter which leap to life at the first touch of spring" is used, as it has been, to illustrate the Resurrection, it does much harm. Every child knows that, if the tree was really dead, it wouldn't leap to life at the touch of spring. This illustration could only support the "swoon theory" of our Lord's Resurrection.

Be careful, too, in every detail of an illustration. When Mr. E. Phillips Oppenheim, in "False Evidence" (p. 128), makes the hero, describing his struggle with a poacher, say, "We rolled over and over in a fierce embrace, his teeth almost meeting in my hand which held him by the throat," the thrills of the conflict died down into worrying speculations as to the exact position of a poacher's teeth, until I was reluctantly forced to the conclusion that the author had fully justified the title of his book.

(viii.) *Keep a Preacher's Notebook.*—The following hints may help young preachers to adopt some method in preserving material which may be useful in expanding or enriching a sermon. Each man must have his own method, but the following has been found useful:

(*a*) *Use a "Loose-Leaf" Notebook.*—This will enable you to discard material which is no longer useful, and it will save copying out extracts which you want to use, as you can take them for use in a sermon and replace them.

(*b*) *Make Immediate Entry.*—Precious things are often lost unless entered at once.

(*c*) *Enter Extracts from General Reading*, such as biographies, history, travels, science, and the daily papers.

(*d*) *Analyze Good Sermons.*—If you analyze the best sermons you read you will gradually accumulate a store of sermon outlines which you may want to develop later on.

(*e*) *Record Useful Phrases.*—Such phrases as "The soul is dyed the color of its thoughts," or "The Son of God became the Son of Man in order that the sons of men might become the sons of God," sum up the truth in a crisp form, and it will come in useful.

(*f*) *Enter any Thoughts* which strike you as worth recording. The mind varies amazingly in its activity and retentiveness. Sometimes a whole train of true and useful thoughts follow in rich expansion. At other times the mind is a blank. Store up in prosperity what you will need in adversity.

(*g*) *Make Your Own Textbook.*—A priest, in keeping his ordination vow, reads through the greater part of the Bible once or twice in the year. If he makes a rule of entering any text which may be useful, he will find it a help when he wants a keynote to some subject.

(*h*) *Write down Analogies and Illustrations.*—When you go round the factories, mines, mills, or workshops where your people work, you will note many points in the process of their work which will illustrate Divine truth, and provided these are accurately described they will please those who hear something which they thoroughly understand. Accuracy is essential. The town priest of Sabbatarian principles who came as a curate to a country parish, and insisted that cows ought to be milked twice on Saturday so as to save Sunday labor, did not impress the congregation of farm laborers exactly in the way he intended.

(*i*) *Index each Entry.*—Often the catchword of the index will bring to your mind the whole incident to which you wish to refer. The following is half a page of such an index:

418. Jew and Modernism.
414. Rashdall on Conscience *v.* Creed.
415. Protestantism in Germany.
416. Liberal Judaism.
417. German Prisoners and Conscientious Objectors.
418. England and American Dates.
419. Y. M. C. A. Evidence.
420. Acton on Liberty.
421. Acton on Truth.
422. Nietzsche.
423. Other-worldliness.
424. Half-time Priests.
425. Psalm of Kaiser's Abdication.
426. Sandwich Man and Salvation.
427. Foch and Victory.
428. March Past of Wounded.
429. Labor at Albert Hall.
430. War Bond Thanksgiving.
431. Archbishop of Athens on Martyrdom.
432. Ethical Society and J. Macabe.
433. Lady on Strikes.
434. Clutton Brock on Art.
435. Long Sentences.
436. Separations Reconciled.
437. Convocation Resolution on War.
438. Spartacus.
439. S. Sophia at Constantinople.
440. Confession not Taught.
441. The Star of Bethlehem.
442. Dean Henson: Contempt for Bishop's Inhibitions.
443. Clutton Brock on Dogma and Cruelty.
444. French Review on Instruction on Atonement.
445. Dog's Guard of Dead.
446. Bishop Henson on Obedience to Bishops.
447. Jews in Christian Unity.
448. Rev. R. J. Cohu on The Church, etc.
449. Jews and Hindus in Church Reunion.

It is useful to keep certain subjects of study, upon which you should accumulate notes, and the analysis of really important books, in a separate index from anecdotes and illustrations. When beginning to preach it is well to remember that if you can give useful and interesting instructions on the Creed, the Catechism, and the Lord's Prayer you will lay the foundations of a really useful ministry of God's Word. If the notes on these subjects are accumulated under definite headings and indexed under C, which stands for Creed and Catechism and kindred subjects.—*e.g.:*

C 1. The Use of Creeds and their History;
C 2. I Believe—Personality—Credence—Faith;
C 3. God as Father—Providence—Absolute Values;
C 4. God as Creator—the Ideal World and the Phenomenal;
C 5. Christology—the Person and Work of the Son of God, etc.—

and if, on the loose-leaf system, you are constantly adding appropriate extracts from your reading and notes from your meditation, you will soon accumulate a mass of material, some of which may be useful when you have to instruct on these subjects.

We give a specimen page from a preacher's notebook, in

which, under the index letter E, are gathered notes on economics, ethics, education, social subjects, analysis of books, etc.:

E 1. The Unemployed.
E 2. Improved Output and Fatigue.
E 3. Bismarck and Democracy.
E 4. Dogma, Justification of.
E 5. Figgis: "City of God."
E 6. The Virgin Birth.
E 7. Natural and Supernatural.
E 8. Modernism: Its Fallacies.
E 9. Education, Principles and History of.
E 10. McDougall's "Social Psychology."
E 11. The Christian Doctrine of Freedom.
E 12. Dialectic.
E 13. "The Glass of Fashion."
E 14. Pratt's "Religious Consciousness."
E 15. Analysis of "Control of Parenthood."
E 16. Neo-Malthusianism.
E 17. Eugenics.
E 18. Venereal Disease.
E 19. Adolescence.
E 20. Analysis of "Business and Religion."
E 21. Analysis of "Christianity and the New Age."
E 22. Extracts from "The Soul of Wealth."
E 23. Morals and Religion.
E 24. "Mysticism and Logic," by Russell.

IV.—The Delivery of the Sermon

We have now come to the last part of our work, the delivery of the sermon. It is a subject which must not be neglected, as many a well-constructed sermon is spoiled by being delivered in a faulty manner. It is a subject much discussed whether the Press has not superseded the Pulpit, and made preaching unnecessary. It is true that the great development of printing, and of the power to read, has much modified preaching. But I do not think anything except insincerity will destroy the power of the spoken word. For a word spoken may have in it a quality of personality which the printed word can never have. Oliver Onions, in "A Case in Camera" (p. 200), makes a journalist say:

"I won't say that I had never thought of this before. But one thinks of all sorts of things which evaporate in the thinking, so that for practical purposes they might never have been thought. It was his energy and certitude and single-mindedness that gave it all its force. And although I am a journalist, that is why I think that all our print is cold and dead until it is verified by the heard and passionate voice. Oh! I know the stock argument—that for one who is reached by the human voice a thousand are reached by the printed word. Well, so they are until a contradictory word is printed, and both mes-

sages jam to a standstill. But you can't jam the pentecostal flames that give the prophets utterance. I am inclined to think that if there is one indestructible thing in the world it is the Uttered Word."

Energy, certitude, and single-mindedness give force to the spoken word. So, also, in a supreme degree does the personal experience of the truth proclaimed.

Mrs. Herman, in "Christianity and the New Age," writes:

"*Vital Preaching.*—The average sermon does not spring straight from life, or make a direct appeal to that mysterious deep life that slumbers in man. Comparatively few preachers, indeed, speak out of a spiritual experience so dynamic that it creates its own message, as it were, and speak in the sure conviction that deep in the hearer's soul lies the hidden seed, the inward witness, that can respond to the message. There is a good deal of thoughtful and impressive preaching, a good deal of able reconstruction of the historical background of texts, of practical application, persuasive appeal, and suggestive reflection; but one seldom feels that the preacher is speaking of that which he has seen and known and his hands have handled, and that his words are words of life, words kindling life, words that have hands to grip and feet to pursue. The preacher's sense of the fact that the stolid, conventional assembly sitting before him was created for the express purpose of drinking deep of the very life of God, that in each soul there is something waiting to be born, something so potent that it needs but a touch to set it free, seems to be weak and fitful.

"The truth of the matter is that until we have recovered that deep experimental knowledge of God, lacking which neither preacher nor priest has any right to his office, it is futile to argue about sacraments, or, indeed, about anything else.

"Once the preacher speaks out of his intimate experience, and speaks not to the crowd but to the soul, with an individual, dynamic, spiritual accent, there will be no occasion to talk of the failure of the Church. For the failure of the Church is bound up with the failure of individual discipleship, and where there is no life the sacraments are a delusion."

It is, then, most clear that words are dependent on the way they are uttered for much of their meaning. It is so with all sound. The notes of a piano may be as soulless as a barrel

organ if a person touches them who is only thinking about his fingers. But I have once seen Benno Moisovitch sit at a piano, and in a few moments lose his self-consciousness in absolute absorption in his art, and then pour himself out in one of the most sublime works of Tschaikovsky, until souls were shaken out of their straight-waistcoats of convention, and liberated from the narrow circle of selfishness to stand outside themselves in ecstasy, and from the mountain top of the sublime to live for a moment in rhythm with the infinite and eternal. And yet it was the same piano and the same notes which in the one case gave the impression of a barrel organ, and in the other flung open the gates of eternity. This will indicate the spirit in which the following rules for the delivery of a sermon should be read. Full instruction can only be given by a person speaking with the living voice. But a few rules may, at least, indicate the direction in which progress may be made.

V.—Rules for Delivery

1. Lose Your Self-Consciousness.—A public school and university education tends, by its excessive criticism, to make men morbidly self-conscious. Many preachers are stiff and starched in delivery, because they are always thinking of themselves, and what other persons may think of them, afraid of giving themselves away. If in their immediate preparation they unite themselves with God, in whose name and by whose power they hope to speak; if their preparation has been so conscientious that they can venture to say, "I give them the words Thou gavest me," then they can forget themselves in reliance on the Holy Spirit's inspiration. "Be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you" (S. Matt. x. 19).

2. Speak with Unction.—"The chief characteristics," says Blair, "of pulpit eloquence, gravity, and warmth united, form that character of preaching which the French call unction, the affecting, penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher to the importance of those truths which he delivers, and an earnest desire that they may make full impression on the hearts of his hearers."

"Unction," says a French writer, "is born of piety. It is the special language of the Holy Spirit who penetrates all hearts with a marvelous sweetness. This gift, admirable and divine, this manner full of God, which wins and subdues, which nothing can resist, which saves more souls than the greatest talents or the most eloquent discourse, is never found on the lips of an orator whose heart is not on fire with the living flames of Christian piety. Unction flows from the interior sensitiveness to the things of God, from the soul who tastes God.

"Is your soul withered? Nothing will issue forth from it but dead words, which will neither give life, nor kindle in others the fire which they lack themselves. The sweet and tender piety which breathes in the looks, the voice, and the words of the preacher and manifests itself in a burning zeal for the glory of God and the salvation of souls finds its nourishment in the spirit of prayer, its rule in prudence, its guide in purity of intention and its safeguard in humility."

It is scarcely necessary to add that unction must spring from the heart which really rejoices in communion with God, for that sincerity which is the keynote of all faithful preaching forbids us to assume a tone which does not represent our feelings. The healthy instinct of our hearers enables them, in the long run, to detect the difference between the unction and the emotion which springs from the heart, and the quivering voice, and sham ecstasy, and meretricious joy which are assumed as artificial tricks of oratory, the distinction, in fact, between a prophet and a prostitute.

3. Form a Habit of Clear Enunciation.—Clear enunciation is the secret of audibility in large buildings, and is far more useful than volume of sound which only awakens echoes. Sound a German "e" after final consonants such as "d's" and "t's." Slur "s" almost to "z" to avoid hissing. Respect your "r's," and, as a rule, allow them a little roll. It is very irritating to hear a clergyman asking God to "paw down His blessings on us," or to help "the sick and paw," or that "we may daily increase maw and maw." "More" does not rhyme with "caw," but with "sore," though, as you would probably pronounce this "saw," pehraps illustrations are not very helpful.

But while good enunciation will avoid slovenliness, it will also avoid that painful precisionism which licks every letter as

it goes by, and mouths words in such a way that the attention is distracted from the meaning and fastened on the words themselves. For instance, a precisionist will conscientiously pronounce both "r's" in "dearer" in the verse "the law of Thy mouth is dearer to me." I have heard these two "r's" rolled with such precision that it sounded like the rattle of side-drums, and the "law of Thy mouth" was entirely forgotten in one's admiration for the skill of the tongue.

Dickens has immortalized the precisionist in the instruction of Mrs. General to Amy Dorrit, in rebuking her for saying "father," in "Little Dorrit" (Book II., chap. v.):

"I think, father, I require a little more time."

"Papa is a preferable mode of address," observed Mrs. General. "Father is rather vulgar, my dear. The word 'papa' besides gives a pretty form to the lips. Papa, potatoes, poultry, prunes, and prism, are all very good words for the lips, especially prunes and prism. You will find it serviceable in the formation of a demeanor if you sometimes say to yourself in company—on entering a room, for instance—papa, potatoes, poultry, prunes, and prism, prunes and prism."

4. Use Appropriate Gesticulation.—These are best learned from a good actor, who will also teach the right use of the voice. Where possible, the whole body should be used to express your meaning. Once I watched two cats who apparently had a little personal disagreement. For three minutes they tried to mesmerize one another, using only the eyes and a low growl; and when the psychological moment arrived, these two burning bushes suddenly burst into flame—backs arched, every hair on end, muscles taut, eyes on fire, teeth bared, tails erect, standing on tiptoe, the low wail rising in crescendo to a scream of hatred, and a hiss which might have frozen one's marrow—and the rest was lost in fireworks. I have never seen expression at a higher power, or the spiritual more entirely dominate the material. It was a horrible manifestation of fear and hatred and malice and all uncharitableness, devil possession. Full instruction on Gesture may be found in Louis Calvert's excellent book, "Problems of the Actor."

5. Make a Right Use of Your Voice.—Avoid monotony. Vary your pitch and vary your pace. Don't be afraid of being silent. If you have nothing to say, say nothing; but don't

say "er-r-r-r" or "um-m-m." Silence may conceal thought, but "er-r-r" betrays its absence. Make much use of pauses. They are a welcome relief to your hearers, who often are oppressed by a continuous torrent of words. In lecturing for an hour or an hour and a half to large bodies of soldiers and sailors, knowing that they can only attend fully to a speaker for fifteen minutes, I always break up the address into periods of that length, give a pause for a stand-easy and a little genial conversation, and then begin again with full attention. In normal sermons Italian preachers, arrived at the end of their first point, sit down, mop their faces with a large colored handkerchief, spit, take a pinch of snuff, and then, after two minutes, go on to their next point much refreshed. This would not be suitable in the present state of public opinion in England or America.

But well-timed and impressive pauses at the end of each section, and whenever the subject demands it, especially after asking a stimulating question, enable the audience to think over what has been said.

Secure absolute silence before you begin to speak. After singing a hymn people always want a few moments in which to settle down. If you blow your nose several other people will blow theirs, as the force of imitation is very strong. This will save interruption later on.

VI.—Delivery

The Voice.—It should be, and now generally is, a part of a priest's training at a theological college to receive instruction on breathing, voice production, articulation, reading, and gesticulation. If this has been neglected it is worth while to take lessons and to ask the help of some trained actor. For the actor and the preacher are alike in this: each by means of voice and action tries to convey a certain impression to the audience and to excite their emotions. They differ chiefly in this, that the actor has tried to master the mechanism and technique of his art while the priest has not; and the actor represents an illusion as though it were a reality of vital importance, and the preacher too often represents the truths of the most vital importance to man's welfare as though they were a matter of indifference and had no reality at all. This may be partly accounted for

by the difference in method employed by actor and preacher. The actor seeks to move his audience by the display of emotion, by making manifest a vision. He makes no direct personal appeal to the audience at all, but seeks to move or excite them by conjuring up a vision, by picturing a scene which will convey its own lesson and accomplish its own work in the souls of those who see it, just as a sunrise or a flower speaks its own message; but the priest has laid upon him the duty of caring for each individual soul, and personally pleading with each soul to obey the truth. The actor's art will help a priest to display the truth with skill, persuasiveness, intensity, and reality. He may learn from the actor to manifest a truth in all its beauty, terror, or power, and in a way which will convey the impression of reality. That is a great point gained; as it so often happens that a preacher mars the beauty of truth by a poor presentation of it in inappropriate words, or lack of rhythm, or slipshod argument, or slovenly declamation, or careless articulation, or bad taste, or faulty construction. On this whole subject of the presentation of truth by the spoken word, as contrasted with the written word, a preacher may study with profit an admirable book entitled, "Problems of the Actor," by Louis Calvert (published by Simpkins).

I suppose there is scarcely a nation in the world which makes so little use of its hands in speaking as Englishmen do. The Frenchman speaks with his whole body, and a shrug of his shoulders may be enough to sever a friendship or precipitate a duel. This inability to use the hands in speech may be a racial characteristic, a phlegmatic temperament, or a tradition of self-restraint which conceals the emotion, or the sensitiveness of a highly-developed individualism, which desires to keep a reserve of privacy in the central fortress of the soul, and which feels that the display of emotion gives a man away. But anyone who compares an English crowd with a French or Italian crowd, will see how we have lost the use of our hands in speech. I suppose it is for this reason that the Englishman generally keeps his hands buried in his pockets out of harm's way, among bunches of keys and coppers. It is a loss in many ways if a preacher does not know how to use his hands for emphasis or illustration, and it often weakens the force of a sermon if the hands are used amiss. It is fatally easy to form

bad habits of action while speaking, the "pump-handle" habit, thumping the desk by way of emphasis, the monotonous and meaningless sawing the air. I have noticed one great preacher invariably clutching his stole as though he were climbing up a rope, and I have seen another make his habitual downward sweep of his hand at the very moment when his voice was describing our Lord's Ascension into heaven! Perhaps it is this habit of contradicting with our hands what we are saying with our lips which has inspired many church architects to shut the preacher up in little pepper-top pulpits so high that only his head is visible.

But if you watch the hand of a conjurer, in which every finger speaks and directs your attention to falsehood instead of truth, you see that the hand may be educated to help the voice. And every actor knows that the whole body speaks. There are gestures of attraction and aversion, of expansion and contraction, of emphasis, of determination (the clenched hand), of defiance and contempt, of despair, and of confidence which lend great force to one's words. The right use of gesture is a study which cannot well be described in words; it can only be learned by observation of what is appropriate. But it is worth while to warn preachers against inappropriate action, and to encourage them to study the use which a good actor makes of his hands.

ILLUSTRATIVE MATTER

A.—To Illustrate the Expansion of a Thought

Canon Scott Holland on "The Underworld of Belief," in "Fibres of Faith"

"1. The Thought.—Jacob aroused from his exile sleep says: 'How dreadful is this place! Surely God was in this place, and I knew it not.'

"*The Expansion.*—Yes. All over the face of the earth strange gray lonely stones, weather-scrawled, wind-eaten, stand, dumb and weird, in vacant places, to carry down the long centuries the records of the moments at which men whose names have been forgotten, whose memory has been blotted out, yet did, in their own dim days, find some signal given that help

was near; find some word pass in the silence between themselves and that Other; find some reason to set up a token of a relationship renewed, of a benediction invoked, of a sanction received, of a peril averted, of a peace promised, of a covenant sealed, of a pledge taken, of an intercourse established, of a communication made and ratified, of a feast that worked strange efficacy, of a Power that passed into the blood.

"As we come upon these stones, in lonely spaces on the high hills, or in the heart of big woods at some spot suddenly bare and green, or in the brooding silence of solitary plains, we can repeat in wonder the emotion which shook our unknown forefathers in these haunted moments. We quiver again with the ancient thrill; we recognize the touch of some unnamable Presence; we are caught into the same mood of breathless expectancy; we look round, fearfully, and whisper with Jacob, roused from his exile sleep: 'How dreadful is this place! Surely God was in this place, and I knew it not' (p. 10).

"2. The Thought.—Man must co-operate with God.

"*The Expansion.*—And therefore it makes ever new demands—

On his understanding of it.
On his willingness to pursue it.
On his alertness to advance with it.
On his openness to receive it.
On his strength to enlarge its scope.
On his courage to trust it.

"His co-operation, then, involves him in moral discipline; in a training of character; in a probation of loyalty; in a testing of spiritual intelligence. Life under the law is a school of growing morality" (p. 24).

B.—Plotinus on Beauty (6th Tractate)

"Beauty addresses itself chiefly to sight, but there is a beauty for the hearing, too, as in certain combinations of words and in all kinds of music, for melodies and cadences are beautiful; and minds that lift themselves above the realm of sense to a higher order are aware of beauty in the conduct of life, in actions, in character, in the pursuits of the intellect; and

there is the beauty of the virtues. What loftier beauty there may be yet our argument will bring to light.

"Only a compound can be beautiful, never anything devoid of parts and only a whole; the several parts will have beauty, not in themselves, but only as working together to give a comely total. Yet beauty in an aggregate demands beauty in the details; it cannot be constructed out of ugliness; its law must run throughout. All the loveliness of color and even the light of the sun, being devoid of parts and so not beautiful by symmetry, must be ruled out of the realm of beauty. And how comes gold to be a beautiful thing? And lightning by night, and the stars—why are these so fair?"

C.—To Illustrate Misuse of Language

"When you consider that professors in each of the above-named universities gave of their vast learning to the already great mass of erudition contained in this dictionary, you cannot fail to see that the book must be the most accurate, most carefully edited, most up-to-date of any unabridged dictionary. The complete vocabulary of nearly 400,000 words, which comprises the total speech of the English language, is accurately defined, and special care is given in marking pronunciation. With this book as your guide you cannot go wrong in your speech. Carefully executed illustrations are scattered profusely through the vocabulary section, and the book contains sixteen full-page color plates. Every conceivable department germain to the complete grasp of English is covered, including ordinary names and places, familiar and unfamiliar quotations, legal and commercial information and glossary, foreign terms and idioms, the peculiar nomenclature of science—indeed, all that can be needed for the accurate speech of ordinary man, student, scientific scholar, and special investigator is here to be found. And all this is included in a book whose total thickness is 2¾ inches, height 11 inches, weight 8 lbs."

To illustrate the nauseating effect of excessive superlatives; the exhaustion produced by playing too long on one string; the weariness of accompanying every noun and verb with adjective or adverb. A painted harlot loudly proclaiming that she is "a perfect lady"—prostitution of language.

CHAPTER VIII

SECTIONAL ADDRESSES

I.—THE STATIC AND THE DYNAMIC

In view of the great changes which the war has wrought in the minds of men, it is most difficult at this moment to form any sound answer to the question whether sectional addresses to men and women, boys and girls, are worth the labor of the special preparation which they involve. It must be recognized that we are face to face with an entirely new national psychology, and that judgments based upon the experience of the past may be quite wrong if applied at all rigidly to the future. It would be foolish for young preachers to ignore the experience of older men who have been through the painful discipline of years of failure, and who, through much suffering, have won, perhaps, a certain amount of skill and judgment. But if this would be foolish, it would be fatal to allow the experience of the past absolutely to dominate the provision for the future. All students of the science and art of preaching should at every point be fully mindful of the fact that in ministering in the name of God to immortal spirits we are dealing with the greatest dynamic force in the world. God is free, and He has given some measure of self-determination to man. But as God is perfect as well as free, we expect to find some static element in the expression of His will, a certain immutability and self-consistency, such as we find in a good man who orders his life on definite principles. In our response to, and co-operation with, God, we are not dealing with the caprices of an irresponsible tyrant, but with a holy and righteous Person who does not change in His purpose.

Mal. iii. 6: "For I the Lord change not."

Num. xxiii. 19: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said,

and shall He not do it? Or hath He spoken, and shall He not make it good?"

Ps. cii. 26: Of the earth and the heaven "they shall perish but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed: But Thou art the same, and Thy years shall have no end."

Jas. i. 17: "Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

We worship in God, then, a moral stability as to His end or purpose, and an infinite variety as to His means, choosing one race to be His agent of revelation, rejecting it when it finally refuses to co-operate with His will; at first confining His election to one nation, and then expanding His election to the universal response of faith in the Catholic Church.

Our method must be the same as His. We must work unchangeably for the one end, the fullest possible co-operation with the will of God, by keeping sensitive to the guidance of the Holy Spirit. But this moral stability as to end can only be maintained by a ready adaptability as to means. At every point we must be prepared to change our methods, recognizing that there is a permanent element in human nature which cannot be ignored and a variety of expression which must not be neglected.

We must not be too static, too conservative. This is the peril of those who exaggerate the importance of what is called "the modern mind," a point of view which may be the best we can do at the present moment, but which is generally out of date by the time that it is formulated. We must in our methods try to anticipate the future, while we do not neglect the lessons of the past.

To apply this to meeting the needs of the new age which is dawning from the chaos of war. Are sectional addresses and services likely to be worth the labor involved in their preparation?

II.—Sectional Eucharists

Since acts of worship are the best means of teaching Divine truth, they should be first considered. In the past we have

had Masses for the departed, children's Masses, a late Mass for mothers on Monday. Experience suggests that sectional Masses are permissible and profitable where the Catholic ideal of the whole family of God meeting for united worship is effectually realized. But if this ideal is never presented to the people, sectional Masses may have a disruptive tendency. It is desirable for the whole family, father, mother, and children, to worship together at the parish Mass as a rule. But where social conditions or the lack of accommodation in the church makes this impossible, sectional Masses may be useful, if it is fully taught and recognized that they are not the ideal.

May we not say that special Masses are permissible as a matter of emphasis—*e.g.*, for the departed, for the guidance of the Holy Spirit—but are harmful if the truth is forgotten or neglected that every Mass is offered for the whole Church Universal, both for the living and the departed, and for the general intention of the whole Church, as well as for the special intention of the particular moment? May not the same answer be given to the question, "May I not attend Mass at 8 A.M. to receive my Communion, and at the sung Mass to offer undistracted worship?" *Answer:* "It is permissible as a matter of emphasis, but is in no sense a matter of obligation." The emphasis on any special activity or movement of the spirit may be useful, but the divorce of these movements would be fatal.

III.—Sectional Addresses

What have various classes, ages, and sex in common, and in what matters and degrees have they special needs? The common factors may be classed as (1) human nature, (2) family, (3) civic or economic, (4) national duties and interests.

The variations will be along the lines of (1) difference of age, (2) difference of sex, (3) occupations, (4) social habits, or (5) a special experience of life. It requires much careful judgment to keep the balance between these two. It is possible so to exaggerate in our minds special needs as to dehumanize a boy or girl. The person who only thinks of them in connection with a boys' club or Church lads' brigade or scouts' troop or girls' friendly society, and neglects the real setting of their home and work relationship, gets an artificial boy or girl, and

will teach them falsely. He makes the mistake which so often leads men of science astray, the disaster of mistaking a legitimate abstraction for the truth of the whole.

If you only see a man in his club you will get only a sectional view of him. If you visit him in his home, and at his work, and in his trade union, you will begin to know him as he really is. This gives us an important principle to guide us in the preparation of sectional addresses; that while sectional addresses may rightly deal with some special aspect of a subject, this aspect must be seen and carefully related to the whole life of the persons addressed. Let us apply this principle.

IV.—The Sexual Instinct

The rapid development of psychology and psycho-analysis in recent years should be followed carefully by every priest, as an acquaintance with what is true in these branches of knowledge will much help him both in preaching and in dealing with souls. But both these branches of knowledge, which can scarcely yet be called sciences, are in a very fluctuating condition, and their most dogmatic utterances should be received with much caution. For, as often happens with those who use the scientific method, the carefully guarded and qualified statements of some master thinker, when he suggests an hypothesis, is often quoted as a "law," without any of the qualifications, by some enthusiastic follower. Anyone who values and reverences the scientific method, and who has caught from the great scientists a passionate devotion to the truth, must be profoundly shocked by the way in which some persons, who ought to know better from their education, will use all the jargon of science without any attempt at the exhaustive study which alone can justify the use of scientific terms. The abuse of the scientific method may be seen in the way they treat abstractions. They will make an abstraction for the purposes of study. This is quite legitimate. But they then proceed to treat the relative truth of this legitimate abstraction as though it were the absolute truth of the whole, which it certainly is not. For example, the economist of the eighteenth and early nineteenth centuries made a legitimate abstraction, and were allowed to treat man for the purpose of their study as a money-

making animal, omitting all other aspects of his life. They then proceeded to mistake the relative truth about this abstraction, this economic man, as though it were the absolute truth of the whole. They made a Frankenstein monster, and mistook him for a real human being, with the disastrous results we see around us, a demoralized industry, a depersonalized labor force, and a dehumanized plutocracy, with its equally degrading extremes of poverty and wealth, its slums and millionaires. Now science is not to blame for this. It is the false use of the scientific method of abstraction which is to blame, the dominant mental habit of mistaking the relative truth of an abstraction, legitimate for the purpose of study, for the absolute truth of the whole of our human nature. The present labor unrest is largely the revolt of personality against the mere mechanism of a scientific abstraction.

There is a striking parallel between what has brought disaster in the economic sphere of man's activities with what is threatening to bring disaster in the moral sphere. Men make an abstraction of one primary instinct, the sexual instinct, for the purposes of study. They then become so engrossed in this study that they mistake this abstraction for the whole, and tend to treat man merely as a breeding animal. The result is that men's minds are fastened on one important instinct as though it were the whole of our human nature, and men and women obsessed by this study, and clothing their conclusions in the usual scientific jargon of "immutable laws," "forces of nature," etc., seek to reorganize society on the basis of one instinct. Those who have to study such subjects as psychoanalysis, venereal disease, neo-Malthusianism, and eugenics, will be impressed by the unscientific way in which these scientific men treat their abstractions, base general laws on unstable variables as though they were fixed and immutable, and in some cases degrade the august methods of exact science to clothe their prejudices in the royal robes of nature. For example, neo-Malthusians will base their arguments about food and population on mathematical calculations which could only be valid if three factors were fixed—namely, the food supply, the sexual impulse and fertility, and a closed-in water-tight population obliged to live in this island. But each one of these three factors is an unstable variable. The food supply by such a

discovery as Mendel's may be increased a hundredfold. "Mendelism alone will serve for centuries," says Professor J. A. Thomson, in exposing the fallacy of this argument; "by cooperation among nations, or by the disintegration of the atom, which may at any time be accomplished, it could be increased a thousandfold." The sexual instinct can be modified in many ways by education, etc. The pressure of population can be relieved at once by a rational movement of free emigration. But these sectional scientists prefer to break the laws of God as seen in human nature and Divine revelation rather than break the shipping "ring."

Again, if we turn to eugenics we find the same fallacy, the tendency to treat man as though he were merely a breeding animal, to argue as though this abstraction were the truth of the whole. We are frantically bidden to reorganize society on the basis of Galton's law at the very time when J. Lewis Bonhote, in "Vigor and Heredity," can write: "Galton's law, though holding true for some cases, has been absolutely disproved in certain simple cases of Mendelian inheritance" (p. 4).

We give these examples of the extreme insecurity of the most dogmatic assertions of some men of science, not for a moment to discredit their work, which has been of priceless value in certain directions, but merely to question their infallibility when they ask us to modify some point of Christian morals or of Catholic discipline or dogma.

So when Dr. Freud or his enthusiastic followers ask us to interpret human nature by the one key of the sex instinct, we wonder whether this is a legitimate demand, or whether the great emphasis on the sexual instinct may not be the effect of an excessive abstraction, or the sign of a decadent civilization. The chief advocate of this method of interpretation has spent his life in ministering to abnormal cases of perversion in one of the most degenerate of the capitals of Europe in an age of luxury. His zeal is beyond praise. But specialization in science has been carried to such a minute degree of disintegration that it is difficult for the specialist to see human life as a whole. The high specialist seldom comes into close contact with the multitude of wholesome, healthy human beings. The specialist may become obsessed with his fixed idea and see all humanity dyed the color of his thought, as a great surgeon in the flush

of his discovery may look at everyone with a "duodenal ulcer" eye. Some other interpretation may be found which will equally well or better explain the whole of the fact, for all human nature at all time.

Therefore it is our duty to learn all we can from great men of science, but to accept their conclusions, when they conflict with our traditions, with much caution.

Is it certain that this obsession of sexuality which marks the literature of our age is really the expression of a natural human instinct? Is it not possible, even probable, that this excessive attention to matters of sex is due to the repression of wholesome instincts and emotions by the mechanization of modern industrial life? Are there not many factors at work unnaturally to stimulate this natural instinct? Perhaps the following may be a more truthful interpretation of the present position.

Every child born into the world has a creative instinct, of which the sexual impulse is one manifestation among many. This elemental force, this vigor, this *élan vital* of Bergson, this energy or force of life, seeks expression. Some persons obviously have it in a greater degree than others. It will manifest itself in a thousand ways; it will give a heightened force to every instinct and activity; it will seek outlet in creative industry, in art, in music, in invention, in discovery, in adventure, in sport, in conquest, in achievement. At the age of puberty, in response to psychic and physiological development, it will come up into consciousness. It will interest itself naturally in persons of the opposite sex, because they are supplementary—*i.e.*, they supplement either sex with the qualities, tones, emotions, and outlook in which it is wanting. Since man's nature is fundamentally sacramental, this interest in sex will have its twofold expression in the body and in the soul. In normal natural conditions this will find expression in courtship and marriage, in which sacramental union of bodies and souls the creative impulse will reach its consummation in the procreation of children. The whole will be uplifted in the sacrament of Holy Matrimony by the grace of God, to give this union its loftiest expression by uniting it to the will of God, and redeeming it from mutual selfishness into its true Divine and human social relationship.

This wholesome sexual love differs entirely from sexual lust. For lust is self-regarding, while love is altruistic. Lust seeks to gratify itself; love seeks to satisfy another. Lust begins and ends in self-indulgence; love is always self-bestowal and self-sacrifice. Lust seeks merely pleasurable sensation; love seeks spiritual union. Lust is merely an animal movement of the body and its innate instincts; love seeks a sacramental union of the whole personality. In sexual lust only one instinct is involved; in sexual love that instinct is qualified, disciplined, and ennobled by many other instincts—the paternal instinct or instinct of protection, the tender emotion, the spirit of self-sacrifice, and the responsibility of a home.

Now this wholesome consummation of a natural instinct may be seen happily reaching its fulfillment in a thousand homes in Swiss or English villages, where honorable labor has disciplined the body and where the Christian religion has strengthened and purified the soul.

But when you pass from the village life in its daily contact with nature to the hideous developments of modern civilization, you are no longer dealing with a natural instinct in sexual matters. This natural instinct is alternatively repressed or stimulated by unnatural conditions. In England to-day a million young men in Army and Navy, in shops and offices, are unable or not allowed to marry when nature suggests it. The sex instinct is repressed in this way from its natural expression, while at the same time it is violently stimulated by many unnatural incentives. By the denial to the young of opportunities of wholesome exercise and enjoyment, the vigor of youth is turned into erotic channels in the search for romance, adventure, and pleasure. Vice is commercialized, and immensely wealthy syndicates inflame the sexual instinct by every possible means. Unwholesome food and drink and habits of life stimulate it. The dull monotony of mechanical work closes every other channel in which vigor could find expression, and stifles the emotional life of the soul. The drab monotony of dreary streets and a degraded architecture kills the sense of the beautiful, which is the secret of joy and the revelation of God. Extremes of poverty and wealth stunt or pervert the development of all that is most noble in human nature. And then, when they have by a thousand inhibitions and repressions

forced vigor into erotic channels, men say that we are dealing with a natural instinct!

Our first duty is to work for such a reorganization of social and economic life that the creative instinct may have its natural expression; to restore to men a personal interest in their labor; to restore the home and family life which has been shattered by the industrial revolution; to restore the land to the people; and to see that every young man and maiden can marry if and when they are called to do so, and can make a home.

But in the meantime we have to do our best to guide souls to the right development of this natural instinct under our most unnatural conditions, which repress or inflame it.

From what has been said it will be seen that, where possible, sexual instruction should come from mother and father through the family tradition. But in many districts the family and the home have practically lost their educational influence, and so this duty falls on priest and teacher. The following rules may be usefully observed:

1. No young priest as an assistant curate should give public instruction on these subjects without full consultation with the rector, who is ultimately responsible.

2. If dealt with in schools, the sexual instruction should not be isolated, but should come in the normal course of physiology, etc.

3. As "repression" forms unwholesome complexes in the unconscious, a wise use of confession to a priest is a great safeguard against driving painful thoughts downward into the unconscious.

4. The chief aim of instruction should be distraction and sublimation. By "distraction" we mean the art of directing energy into other channels. By "sublimation" we mean the uplifting of this instinct, passion, and emotion on to the highest levels, where they center round the love and the will of God. The test of the value of an instruction on this matter will be that, at its conclusion, the minds of those who have heard it will be occupied by high and noble thoughts of romance and chivalry, and will be entirely distracted from the lower aspect of the subject.

5. The presuppositions with which we should approach the subject are that we are dealing with a clean and whole-

some activity of human nature, that continence is possible for all with sufficient motive, that matrimony is a high and holy estate, and that men want to do what is right.

6. It should be remembered that the whole subject is far more concerned with the mind and the imagination than with the body. The victory must be won in the control of the thoughts. Therefore, direct instruction should be given rarely; heart, mind, and imagination should be well filled with other subjects. The chief peril is in the vacant heart. Enthusiasm for foreign missions with its vast horizons, or zeal for social reforms, will often so absorb the soul that it will take no interest in sexual matters. And as health is best secured by those who seldom think of it, and is imperilled by an excessive anxiety to win it, so it is with continence. It comes naturally to those who have found other interests and enthusiasms as outlets for their vigor.

But while excessive attention to these subjects is to be avoided, clear and definite instruction is necessary. For we are not concerned merely with movements of individual development. The boy and girl have to feel the force of public opinion, as from the age of puberty they mix with large masses of men and women in pit, and factory, and mill. Public instruction is necessary if public opinion is to be preserved or purified.

V.—Instruction on Sexual Matters and Marriage

It is desirable that every boy and girl from nine years old upward shall receive properly graduated instruction on the development of the sexual passion and function. In animals this is governed and controlled by instinct and various inhibitions. In a human being it is governed and controlled by conscience and reason. If regular and careful instruction is not given, the boy has his conscience formed only by the tradition of his home and companions at work. The tradition of his home may be high or low. The tradition of his workshop or office tends to gravitate downward to the lowest level which will be tolerated without protest. This is inevitable, for the Christian standard of purity makes great demands on self-control. Nature equips every boy and girl with instincts,

emotions, passions, and functions. These, if they are left merely to their natural expression, will not attain of their own accord to the Christian standards of self-control, but will tend downward to the animal level. The Church has to correct this tendency by instruction, and by supplying those motives which will sublimate these passions. Grace is not contrary to nature; it takes the natural and purifies, exalts, and transfigures it. Christianity does not demand the elimination, but the transfiguration or sublimation of passions. It aims, not at the killing of natural impulses, but at their consecration. But since all men have their natural passions, and only some men have the grace to discipline them, it is obvious that deterioration of moral tone is inevitable unless steps are taken to prevent it. Huxley says that "all ethical progress has been won by resistance to the cosmic process." It is easier for bad men and boys to spread corruption than for the good to witness for virtue.

It is, then, a serious neglect of duty on the part of parents and of the parish priest to allow boys and girls to go out into life uninstructed on the inevitable development of the sexual passion and function. It is to send them out unarmed and unprepared for their battle, without shield or sword, to meet a most subtle and powerful enemy. The intelligence department of an army has to know as perfectly as possible the exact strength or weakness of the enemy; the plans he is forming and new weapons he is devising; the poisonous gas and how to counteract it; the flame-thrower and how to shield oneself against it; the morale of his army and how to weaken it, and how he will try to weaken ours; what reinforcements he is expecting and from what direction they will come. So must it be with us. We cannot expect our boys and girls to witness for Christ if we send them unarmed and unwarned to meet the enemy. I once heard a General who was inspecting a patrol of cavalry before they started on a perilous adventure into the enemy's lines ask the officer in command: "Is every man in your troop as well equipped and provided for as you would wish to be yourself?" So in the Great War we noted with joy the care taken over each single man, to warn him, to train him both for defense and attack, to culminate his initiative, to enlist his intelligent interest in the plan of attack, to equip him with

gas-mask and trench tools to shield him, and with field-dressing to apply to wounds, to make him skillful in the use of every weapon of offense, to care for his morale, to provide amusements to give relief from strain, and to cheer him up. We must do the same. Every parish priest should be well instructed on the physiological and psychological changes which take place at the age of puberty. He should carefully work out the analysis of the temptations which his people have to meet. He should know the universal characteristics of temptation, as well as the particular and local stimulations. This knowledge will suggest, I will not say the right remedy, for this might imply the expectation of failure, but the right virtues and motives to cultivate which will conquer temptation and shield the soul.

VI.—Puberty

1. The Physical Change.—At the age of puberty a change takes place in the body by which new powers become developed. Every intelligent and wholesome person will be puzzled by this development and have a right curiosity to know what it means. If the meaning of this change is not plainly taught them by those whom they trust and reverence, then they will learn its meaning from unclean lips of evil companions, and what might have been a holy mystery will have become an unholy secret. Let us note:

(1) The material or the occasion is the consciousness of the possession of new powers.

(2) The mental attitude is curiosity as to their meaning and purpose.

(3) The method of the Devil is to surround these with a whispered secrecy which suggests that they are unclean.

(4) The strong line of Christian common sense is to explain openly and plainly their nature and purpose.

This openness destroys the glamour of romance which clothes a secret, and will make unclean talk about holy things repulsive as well as dull. The well-instructed child knows all that the evil-disposed can tell him, and knows it cleanly; so that a wholly legitimate curiosity is satisfied.

This instruction used to be imparted by the parents in the home, and gradually absorbed in the discipline and experience

of family life. But the modern development of industry has largely destroyed family life. The father is away from home for the greater part of the day. In towns the children are herded in vast schools, where the infection of evil as well as good is immensely increased. We must recognize that in many districts the family life has lost its educative influence. The home has become in many districts little more than a refectory for meals and a dormitory where one sleeps. The whole trend of modern life has been to substitute the herd for the family instinct. Therefore, harassed and overworked parents are less able than in former times to build up a wholesome moral tradition. The responsibility rests with increasing emphasis on teacher and priest. The age demands carefully graduated instruction which will satisfy legitimate curiosity as to the birth, the development, and the meaning of life.

But it is a great mistake to treat the time of puberty merely as a development of the physical powers; it should be recognized as being at the same time a psychical crisis.

2. The Psychic Change.—At puberty, the soul, as it were, becomes weaned. It begins to realize its independence. It is no longer content to live merely on authority, just to believe and do what it is told. It desires to make decisions of its own, to begin to realize its independence. The first period of a child's life is one of storage and association and co-ordination of impressions. It is dominated by the activities of perception and memory. But with puberty it becomes increasingly self-conscious. There is a growing desire to realize oneself. It is a period when boys, from this fuller self-consciousness, become shy and clumsy and awkward, a nuisance to others and a puzzle to themselves. There is a tumult of thoughts and feelings rushing through brain and heart, a period of storm and stress. The world is seen in a halo of romance, the dawn of creative love. As has already been said, the soul which arrived only equipped with the will to live, in the discipline of home and school has learned the will to live with others, and now the will to live with others becomes the will to live for others. When this is crowned with the will to die for others the evolution of the soul will be perfected, as the will to live has become the will to love. It has been well said "to love" is the perfect tense of the verb "to live."

May we not say, then, that this is the most generous period of the soul's life, the dawn of the altruistic feeling? We note the pride of the working boy or girl at being able to do something to support the home, their joy at being entrusted with responsibility for others, the care of younger children, their ready response to call for service or self-sacrifice, their desire to protect or champion others, which with boys is the first impulse to "walking out" and courtship. It is the age of romance and chivalry which responds to calls to self-sacrifice. It needs an outlet for energy in activity; it yearns for experiment.

If this analysis of the change which comes with puberty is true and valid, addresses to boys and girls who are passing through this crisis should make a strong and vivid appeal to the imagination. They should have in them the elements of romance and adventure. They should stimulate thought while they guide it into right channels. They should always present a high ideal to the imagination while they appeal to the loftiest motives of the will. Teaching should be positive, not negative, a call to victory, not merely a warning against peril.

Instruction on purity should always be positive. Purity is not merely a negative, the absence of what defiles; it is positive, the consecration of one's whole being, body, soul, and spirit, to the worship and service of God.

A boy must be taught in his daily prayers to offer himself, body, soul, and spirit, to God; that he was made in his Baptism a member—that is, a living part—of Christ, because Christ wants to use his heart to love what He loves, his lips to speak His words of life, his hands to do His works of mercy; that each member of his body is a sacred vessel in the temple of the living God. When the splendor of positive consecration has been fully realized, the warnings against anything which would spoil the offering of himself to God fall into their right place. But teaching which neglects this positive virtue, and teaches only the terrible penalties of sin, appeals only to a boy's self-regarding motives, which are not strong enough to restrain his passion for adventure, experiment, risk, and romance. In other words, "safety" does not appeal to the generosity of boyhood so strongly as the call to "self-sacrifice." In my own experience among venereal patients I noticed that the

daily witnessing of the most appalling spectacles of destruction did not restrain the hospital orderlies from sin. Redemption cannot be wrought by fear alone; it can only be accomplished by love.

Instruction on the whole cycle of physical development from birth to puberty, courtship, marriage, and so again to birth, should be given with profound reverence as describing a beautiful and tender process of God's wisdom, but without an air of mystery or of emotion. It should be given with the cold and passionless precision of a surgeon, who has to sterilize himself from passion or emotion if he is to operate successfully. Preachers who deal with the subject of purity with an air of mystery, and in an atmosphere charged with emotion, only awaken unwholesome feelings in their hearers. It is better to leave the subject alone unless it can be taught with adequate knowledge and in a spirit of detachment.

A parish priest ought to know quite clearly what are the persons, places, and things which are the occasion of sin, or the contributory causes of temptation in his parish—defective and feeble-minded boys and girls the influence of a bad public house or dancing saloon, the shops which secretly supply bad literature or indecent postcards. Our warfare is not merely with the natural weakness of man's fallen nature. Vice has been commercialized. Large syndicates are engaged in the destruction of virtue and the stimulation of vice, and have covered the land with a network of evil whose subtle working must be carefully watched and boldly exposed. The priest who is content to be ignorant of these efforts is not able to shield his flock.

But while it is necessary for a priest to have this knowledge, it must be used with discretion. It is wise to consult with doctor and lawyer before taking any public action. But, with this precaution, addresses to men may often be used to create an intelligent public opinion on moral questions which help to create a high standard of civic righteousness. To give one illustration, I have heard Father Dolling, at S. Agatha's, Landport, address a meeting of 400 men, and read out a list of the most respectable owners of property who were deriving their income from houses which were being used as brothels. He began with a short explanation of the law on this subject.

He then pointed out to the audience that the solicitor of one of these owners was sitting in the front row taking shorthand notes of what he said; then the list of names was read out, and the iniquity of the whole system was exposed. Of course, after such addresses there was much blustering and threatening of legal proceedings. But this came to nothing, and the district was gradually cleared of centers of evil.

VII.—General Notes

1. New Factors.—A preacher must be on the lookout for changes in the lives of those to whom he speaks which may very much affect their mental outlook and attitude toward religion. He should try to estimate the probable effect of the war on the men of his congregation. Boys have been taken away from home and herded together in vast crowds; they have learned to some extent the insignificance of the individual; they have been caught by the grip and sway of the herd instinct; they have seen something of the mixed good and evil of the Army system; they have probably gained a deepened sense of duty to the common life by the recognition of the necessity of leadership, by conscious devotion to a high ideal, and by the expectation of courage and heroism with which popular feeling surrounds sailors and soldiers, a faith which so often creates what it believes in. They have probably had their modesty injured by the foul conversation which always prevails when men are herded together apart from women and children, and by incessant lectures on venereal disease, not always given by men who wished to encourage efforts after continence; probably acquired a loose conception of the rights of private property which comes from the constant use of things in common—*e.g.*, food, blankets, clothing, tents; probably had their powers of application and steady work injured by the habitual waste of time which military methods seem to involve (this does not apply to the Royal Navy, whose methods and discipline cultivate strong habits of active work); they will probably bring back from the Army an intense loathing for everything which is connected with compulsion. Probably we shall find a very wholesome dissolution of artificial barriers of class distinction, for while many men in the ranks are willing to die for their

officers in a crisis, this does not imply any deep affection which will blind them to the inequalities of the distribution of wealth in civilian life. Probably the much admired "brotherhood of the trenches" will rapidly dissolve on the men's return to civilian life. Life in the Army is feudal; civilian life is plutocratic. It would be a mistake to expect that the feeling which created brotherhood when men were engaged as a nation, as one body, in defeating the enemy of freedom, will survive when men return to the invitable class war to which the utterly bestial economics of individualism condemn us. There is not and cannot be brotherhood between two classes, Capital and Labor, each of which is struggling for private gain in absolute disregard of the common good. Unless and until industry is nationalized, and has for its supreme purpose the common wealth instead of private gain, it is useless to expect brotherhood among men. Under the present system of economics much of the talk about brotherhood is entirely unreal and savors of hypocrisy. I have constantly used the word "probably" because it is impossible to say what will be the new psychology which the war has given us. But clergy who have not served in the ranks of Army or Navy should remember that military discipline looks very different when it is viewed from within the experience from what it seems to those without, and that this order and symmetry and corporate harmony and force of a disciplined body which fascinates the onlooker has a modified charm for those whose individuality has, perhaps, been somewhat injured in producing the corporate result.

Again, it must be borne in mind that there is a vast difference between the men who have only had a short experience of military discipline and the regular soldier to whom it has become second nature, as may be seen by the charming *naïveté* which led many private soldiers to write personal letters to General Sir W. Robertson, the Commander-in-Chief of the Home Army, beginning, "Dear Sir,—May I draw your attention . . . " to this or that grievance (*Daily News*, January 29, 1919).

2. Addresses to Women.—It is a mistake often made to offer to women in sectional addresses material of a poorer intellectual quality than that which we give to men. Young women are often thinking far more seriously about the problems of

life than men. The intellectual life of men frequently ceases to develop when they leave school, and their reading is largely confined to the betting columns of a daily paper. But women are inclined to value more highly the education which has been so long denied them, and respond eagerly to thoughtful teaching.

It is also a mistake to place all the virtues in sex compartments. Women have as much courage as men, though it may manifest itself in rather different forms. Men are quite as sentimental and emotional as women, though they imagine that they are severely rational.

Women have, as a rule, a deeper knowledge of personality and psychology of the individual, due to watching and guiding the development of children's characters; while men have a fuller realization of corporate and social life. Women are far more ready than men to take an intelligent interest in economic matters. For they have a daily experience of domestic economy, questions of prices, and so on. The women buy the food, while the men consume it as they study the betting news on horses and football.

It seems probable now that, by the wisest political development, women have the vote and are taking a larger share in industry and business, that the differences between the sexes which were due to the different environment of their daily life will tend to disappear, and that many subjects which were once best treated in sectional addresses will now best be dealt with in meetings open to men and women alike.

It is most necessary in view of the women's vote that they should be helped to understand the underlying principles of civic and national life and the responsibilities and duties of a citizen, which have much bearing on the coming of God's kingdom.

3. Elder Boys and Girls.—The changes of which we must take account in the lives of boys and girls are partly ephemeral and partly permanent. We may hope that the disastrous effect of having to employ boys and girls in industry at an age when they ought to have been at school will soon pass away, with its consequent indiscipline and conceit and precocious development. The prolongation of compulsory education in continuation schools will have an immense effect on the men-

tality and physique of children at the age of puberty, and must be carefully weighed. It should be borne in mind that the boys and girls of to-day are generally far better educated than their parents or Sunday-school teachers, and more ready for responsibility than we were at their age. It is the age of the young. In towns especially, addresses suitable for boys twenty years ago are quite unsuitable now. Pains must be taken to keep in touch with the subjects dealt with in an advancing educational scheme. But it does not follow from the fact that many children are studying science that religious addresses should therefore be on scientific subjects. Students of science often are most thankful that religion preserves for them the romantic, artistic, and emotional values which save personality from being altogether subject to mechanism. All we would urge is that the advance of education should suggest new methods of sectional addresses.

4. Conferences.—In most sectional addresses, Bible classes, etc., but especially in those for the young, it is most desirable to devote some time to the asking and answering of questions. Questions asked by the audience reveal as nothing else can what is going on in the mind of those who hear, whether the speaker's points have been grasped, in what way his meaning may have been misunderstood, and how far he has convinced or persuaded his hearers. But even the asking of questions is not enough. Modern boys and girls have a great desire to express themselves; and, from a teaching point of view, a truth to which they themselves have given expression sinks far more deeply into their souls than a truth which they have merely heard from the lips of others; and the fact that they have formulated a truth in their own words makes them better able to witness to the truth at their work or in their homes.

The conference satisfies all these needs. It may be held alternately with the Bible class, one Sunday devoted to instruction, the next to discussing the subject on which they have been instructed. Or it may be the regular method of teaching on every Sunday. In arranging the quarterly scheme the priest or teacher should propose a long list of subjects, some of which should be fixed as necessary to the teaching of the Faith or by the events of the Church's year, while others are left to the choice of the class. Boys and girls especially value this privi-

lege of choosing some of their own subjects; and teaching is more likely to deal with live subjects and to be of more practical use to them if, within limits, they are allowed to choose. Perhaps the best method of conducting such conferences is for the priest to give a short, clear introduction to the subject or instruction on a doctrine, and then to ask for questions or comments. If after a sufficient pause there seems any reluctance to speak, which is so often due to modesty or shyness, this may be overcome by asking here one and there another to stand up and say what is in his mind, and, if necessary, to continue this till each has spoken. Often those who are least willing to speak are best worth hearing. The president should be careful to be serious and courteous in correcting mistaken views when expressed; a sarcasm or clever score off a boy who has said something rather silly will freeze up the fountain of the soul and bring failure. Skill is also necessary in guiding the discussion into right channels and keeping it to the point. Some may imagine that this method might reduce Church teaching to the level of a mere debating society; but, if wisely conducted, this does not happen. Boys want to ask questions and say what is said to them at the works, and air their own views. But they are most trustful and want to be taught. As one sixth-form boy at a secondary school said to me, "We can say what we think about the matter, and then you can tell us where we are wrong."

The teacher should be careful to know his subject, to be familiar with the Socratic method of questioning, to be patient with the dull, to make the best of each boy's contribution, and translate it when badly expressed into a better form; and he must be ready frankly to acknowledge it when he does not know the right answer to a question, and to promise to find out and answer it next time.

The old method of an hour's monologue to an apathetic class, when the teacher was satisfied with depositing lumps of doctrine before a class without taking any effectual means to stimulate their appetites, or trying to find out how much has really been assimilated, accounts, I think, for much of our failure in teaching. But the method of the conference stimulates interest to its highest point, keeps minds alert and keen, provides variation of voice, secures the translation of the teacher's

truth into the terms and modes of thought of those who are being taught, brings truth which has been formulated in the study into the mental atmosphere of the office or workshop or home, reveals misunderstandings which can be corrected, and gives the teacher the opportunity of watching the process of digestion by which each mind assimilates the truth. If such conferences are followed by essays or analyses written by boys, and brought next Sunday, the truths which have been learned will be fixed effectually in their minds. There is no need to enlarge on the importance of this method of the conference in training boys to become intelligent Churchmen, who can explain to others the teaching of the Church, and who may in time become apostles, evangelists, priests, teachers, missionaries, and champions of the Faith.

5. The Need of Qualified Teachers.—Since nearly the whole of our ministry makes some demand on skill in teaching, whether it be in private conversation with individual souls or in public utterance, it seems most desirable that all candidates should qualify for the priesthood by taking their diploma in education or pedagogy. Englishmen have such a distrust or contempt for education that they do not fear to entrust the instruction of the young to persons who have no qualifications whatever for teaching, and have no knowledge of the science and art of education. The unskilled amateur sometimes atones for his shortcomings by an all-round development of a manly and godly character, and of course the best part of education is the infectious example of a good man. But it must be remembered that the boys and girls who come for instruction to the priest on Sunday are often taught on weekdays by men who have taken the pains to become skillful and efficient teachers; and that much of the contempt for Sunday school is due to the fact that Divine truth is often put before children in a slovenly and slipshod way, while truths of much less importance are taught in secular schools with zeal and efficiency. The Church must take its commission to teach seriously. If every young deacon had to take his diploma in teaching before he was promoted to the priesthood he would find it an immense benefit in his ministry. Whether he continued to teach in a school, or gave himself up to preaching work, or heard the splendid call to the mission field, he would find constant use for the skill

he had acquired. In some colonies and missions a priest who was a qualified teacher could draw a Government salary. When the Church is disestablished it would be a great gain if in every large town several priests were attached to the staff who gave up their whole time to teaching what are called secular subjects in our elementary and secondary and continuation schools. At present the priest as a rule only comes in contact with a small handful of the youth of a town, a dozen or twenty "scouts" or "cubs," and so on. But as an ordinary teacher in a day or continuation school he would be brought into contact with large numbers whom he will never meet in other ways; and, if he has the force of character to do so, he would influence them for good, whatever the subjects might be on which he gave instruction. If he had high qualifications as a teacher, he could not be refused because he was also a priest. It seems likely that in the future there will be far fewer whole-time priests, who will be assisted by priests who earn their living in some other way, by "tent-making," or as doctors, or as teachers. There are some priests on the staff of most of our colleges and public schools, and secular instruction is not looked upon as inconsistent with their priesthood. It is also much to be desired that Religious Orders may arise entirely devoted to this most sacred task. In the meantime, much could be done to improve the preaching if bishops would encourage their young priests to take their diploma in education, the diocese paying the necessary expenses.

6. Social Subjects.—It is a difficult question to decide how far social, political, and economic questions should be dealt with in the pulpit. It is clearly wrong to exclude them altogether, as some would have us do who say that "religion has nothing to do with politics." This gross and scandalous falsehood is largely responsible for the loss to the Church of the greater part of the nation. For "politics" is a word which has much changed its meaning since the abandonment of the *laissez-faire* doctrine of early Victorian economists. Politics now have to do with ninety-five per cent. of the lives of the poor. Parliament has much to do with their homes, and sanitation, the schools which fashion the character of their children, the factories where the greater part of their waking lives are spent. It regulates their wages, their hours of work, their

clubs in the public houses; it settles their disputes, and makes the laws which largely regulate their lives. To say that religion has nothing to do with politics is to banish God from ninety-five per cent. of the lives of the people. What wonder is it if they regard the remaining five per cent. as of no importance, and the Church as of no influence in their struggle of life. This idea is based on a false conception, both of religion and of politics. It treats religion merely as a matter which concerns the individual soul, and substitutes an atomic pietism for the glorious Gospel of the kingdom of God; and it leaves politics to that steady deterioration which is so marked at the present time. We need a new realization of the sanctity of our public life, and a new patriotism. As one writer well says:

"The history of the Anglo-Saxon race is as divine as is the history of the Hebrew race, and one of the reasons why modern preachers are comparatively powerless in affecting their contemporaries is that they are not, like Hebrew prophets, patriots with a deep and divine love for their country and a firm and vital conviction that God is controlling its affairs and developing its growth."

When it has been realized that it is urgently necessary to bring our municipal, commercial, and national life back under the dominion of God, then we may suggest the following points for a preacher's guidance:

(i.) The general teaching should at all times emphasize that God claims the whole of man's life, whether in home, business, commerce, or politics; and that these must be made to conform to the great principles of justice and righteousness, faith and freedom, fellowship and co-operation. All Christian teaching should be related to the kingdom of God—that is to say, the social and fellowship side of the sacraments should be emphasized to correct the prevalent individualistic and atomic perversion of the Gospel.

(ii.) Prayer, and intercession, and the direction of the intention at each Eucharist should embrace more than individual and local needs; and seek God's guidance in all national and international affairs.

(iii.) The parish priest should remember that he is the pastor of every soul in the parish, whatever their politics, and

this will prevent him from using the pulpit for merely partisan purposes.

(iv.) In cases where the moral issue of righteousness and justice is clear he should proclaim God's will without hesitation or ambiguity.

(v.) In cases where the moral issue is not clear he should try to indicate the spiritual principles involved as fairly as possible, and exhort every citizen to bring his conscience to bear on any vote he may have to give.

(vi.) In cases which require a high degree of technical or economic knowledge of detail which he may not possess he should avoid expressing any detailed opinion, and content himself with insisting on the general Christian principles of doing to others as we would wish them to do to us.

(vii.) The ideal use of the Christian pulpit in this matter will be to lift politics and economics above the influence of party passion, and to relate them to the will of God. The Church as a whole should not be identified with any party organization. It should be content to supply moral and spiritual dynamic to the right solution of every problem as it arises, to expose social evils, and to teach the fundamental principles on which a Christian society must be based.

(viii.) A distinction may be drawn between what is said at liturgical services such as the Holy Eucharist, which all Christians are obliged to attend as a matter of duty, and at which they have a right to worship God without the distraction of vexed questions being forced on their attention, and the greater freedom of a special service called to consider some social question, such as drink or housing, where the preacher may allow himself greater liberty in expressing his own opinion. But in the latter case the chivalry of the pulpit, when an utterance cannot be challenged or contradicted, will place much restraint on a preacher's words. An opportunity for discussion should be given after the sermon in some neighboring building.

(ix.) A priest should not deal with difficult economic questions unless he has taken the pains thoroughly to master the subject. If as a citizen he has strong convictions on a debatable subject he should express them in meetings where he can be answered, and not in the pulpit. But even then he will be mindful

of his priestly character and influence, and will avoid personalities, the judgment of the motives of opponents, and anything which will needlessly inflame passion or discord. He must on all occasions be sternly loyal to truth, justice, righteousness, and love.

(x.) Most priests drawn from the leisured classes will be conscious that they have to correct in themselves those subtle presuppositions of class feeling, which habits of early training and school tradition have made immensely strong, before they can form a just and impartial judgment. They will also consider that the poor and ignorant and oppressed have a special claim on their championship.

(xi.) The example of our Lord will encourage priests fearlessly to expose social evils. There would have been no cross on Calvary if our Lord had confined Himself to mild ethical teaching and to a religion which had nothing to do with politics. It was when His teaching wounded class pride and threatened vested interests that the ruling classes called Him a revolutionary and compassed His death. As we pray to have strength to follow the example of His courage, so we must seek also His purity of intention and His unfailing love. Men are realizing more fully since the war that to exclude religion from its proper influence on our industrial, commercial, and political life is to court disaster, and that the principles of Christianity are as applicable to industry and commerce as they are to the individual life.

7. Notes on Addresses to Men.—The following rules may be of use as general principles to be observed in preparing addresses to men, though of course many of them have a wider application:

(1) Show the way out of sin rather than dwelling on sin itself.

(2) Do not assume that all or most men have doubts or have failed in self-control. Assume rather that these are the exceptions.

(3) Lay hold of whatever is best in man, as our Lord did, who saw what was good in each one.

(4) Always appeal to high, noble, and unselfish motives rather than to what is selfish and base—*e.g.*, self-interest and fear.

(5) Never allow yourself to be guilty of one untrue word, or unsound or unfair argument.
(6) Frankly acknowledge difficulties when met.
(7) State an opponent's position as fully and strongly as he would state it if you were engaged in a public debate.
(8) Appeal to memory, to home, childhood, love of mother fearlessly.
(9) Aim at teaching positive truths rather than at criticism and argument.
(10) Answer questions by propounding other questions which the unbeliever cannot answer. The mistake of Christian apologetics is to wait to be attacked. The most perfect answer to one question only awakens other questions. Christianity does not profess to give an answer to every riddle; it only offers to show the Way of Life amidst the unsolved mysteries of the universe.
(11) Claim obedience to God and conscience as a right; don't ask it as a favor. Don't bribe a man to virtue, but offer a challenge to his courage.
(12) Distinguish clearly between the Church's teaching and your own opinion or advice if you advocate more than the Church demands.
(13) Do not shirk the stern side of the Gospel, the awful nature of sin and hell. The age is suffering from a glut of sentiment.
(14) Be clear, direct, strong, and simple; use short sentences.
(15) Make large demands on men for self-sacrifice.
(16) Preach a Gospel of life, not of death, of present salvation from sin, not of future reward, eternal life as a present reality, not a future crown.
(17) Let reality and experience be a constant witness in men's hearts to your words. If in half the address their own conscience, reason, memory can say, "That is true," they will trust you sufficiently to accept the other half on your authority.
(18) Be encouraging. Most men fail in virtue from discouragement and weakness rather than from evil will.
(19) Avoid sentimentality, affectation, and timidity.
(20) Rebuke fearlessly, but with justice and courtesy.

(21) When your hearers cannot contradict or answer you, chivalry demands courtesy, self-restraint, and fairness.

ILLUSTRATIVE MATTER

A.—The Psychology of Boys

"The London Boy," by Kenneth Ashcroft

"Highly intelligent, and possesses a keen sense of humor. Beneath his flightiness, cheek, and swagger, a high idealism lurks, to which an appeal is seldom made in vain. He is tender-hearted to a degree, and often surprisingly sentimental and emotional" (p. 133).

"English youth has been giving its all with gallant and almost divine recklessness for England's sake. No perils, sufferings, nor long-drawn misery of discomforts have turned them from their purpose" (p. 136).

"If they are repelled by the Church, it is not by too much religion, but too little.

"They should be asked to accept the Faith, not on the ground that they will find it pleasant or helpful, but on the ground that it is, as a matter of fact, true" (p. 137).

"The tendency to play down to boys, to catch them by false pretenses, is apt to manifest itself in an almost apologetic attitude on the Church's part. . . . There is no need to approach the lads in a deprecatory spirit, as though we were vendors of doubtful wares, for when all is said and done the City of God is no mean city. She numbers among her ranks the blessed Mother of Christ, countless saints, numberless martyrs and heroes. The brightest stars of every age have called her 'Mother.'

"To be numbered among her sons is a supreme privilege of which no one is worthy, but which our Lord deigns to grant to His faithful servants and comrades, and membership in this Divine Society raises any East-End van boy to a higher aristocracy far than is typified by Eton and Christ Church.

"*Causes of Failure.*—1. Lack of sympathy, knowledge, and understanding on part of clergy.

"2. An unbusinesslike indifference to the claims of efficiency.

"3. Our tendency to minimize and to misrepresent the Faith and to play down to lads."

B.—Dialogues

The method of the dialogue is very useful. It breaks the monotony of centuries of monologue. It relieves the strain on the attention, and increases people's interest by variation of voice, and the change of the position of the head as they turn from one speaker to the other. It enables persons to see the Church's teaching as it works out in everyday life. It is best done by two priests, or by a priest in the pulpit and a well-instructed layman in the back pew, who will ask questions or raise objections. The preacher should announce that the questions and answers are prearranged. He should construct his own dialogues, with the intimate knowledge of local need which faithful visiting will give him. The method may be ruined if a foolish spirit of vulgarity or frivolity shocks people's reverence. Quiet humor is consistent with the dignity and earnestness which this method of teaching demands.

C.—The Leeds Lads' Crusade

In 1917 I was invited to hold a mission for the Church Lads in Leeds. I decided to adopt the method of the conference, which was originally developed for parochial use by Father Harold Ellis, to whom all credit is due for his discovery. It would obviously expand for interparochial work. So we divided the sixty-six parishes in Leeds into four districts, each of which was to have a conference of its own in preparation for the Crusade. We decided to limit the franchise to communicant boys; each parish was to elect one representative for every ten (or fraction of ten) boys who were communicants. When this election had taken place a letter was sent to every elected representative, asking him to consider four questions on the Church's work among lads. They were told to make them the subject of earnest prayer for the guidance of the Holy Spirit, and to consult with those who had elected them, as while we valued their best judgment we did not want careless opinions. The conferences met about two months before the mission. Each was attended by from thirty to forty boys. I took the chair, and the Lay Secretary, Mr. F. Jones, was present. We both took notes of all that the boys said. We were the only adults present. After a little preliminary shyness the boys

spoke quite freely for two hours. It was as difficult to get them to stop as it was to persuade them to begin. We were deeply impressed by the high tone of seriousness and spirituality with which the boys spoke on these questions. It reinforced my conviction that the average boy is a profoundly religious person until he is spoiled by prolonged contact with the mechanism, dishonesty, and selfishness of much commercial and industrial life. The result of these conferences is given in the summary below, in which the boys' own words have been when possible preserved. No leading questions were asked, and the promise was given that the report of opinions should give no names. I also undertook to report whatever was said, whether I agreed with it or not, and therefore I am in no way responsible for the opinions expressed in the resolutions. Conferences of a slightly different nature were held for the sixth-form boys of secondary schools and the Grammar School. These were profoundly instructive in revealing the ferment of intellectual unrest and bewilderment which is at work in the minds of the more educated boys, and which only a carefully conducted conference can reveal. At the close of the Crusade about eight hundred boys took the Knight's Oath, which bound them to pray and work to bring other lads to Christ. The Crusade revealed much faithful work done among the lads by their parish priests, and also the splendid material they had to work on. Few towns in England could produce such a fine body of Church lads, so strong and serious and earnest about their religion, and so devoted to their Church and their Saviour King. I append the summary of the boys' answers in their own words.

LEEDS, NOVEMBER, 1917

I.—Why Lads fall away from Church when they go to Work

1. At large works lads sometimes enter an atmosphere of universal filthy talk on sexual matters. Girls and women show them indecent photographs and postcards to corrupt them. Older men suggest and encourage sin.

2. Reaction from strictness and discipline; now free to do as they please and have money to spend.

3. Parents indifferent: "Please yourself." Often set a bad example.

4. Overwork. Sunday the only free day.

5. Much sneering at "babies" and "saints and angels" if they attend Church. Many Church lads swear and don't live up to their profession, which leads to common charge of hypocrisy.

6. Football "sweeps" lead to gambling.

7. Divisions of Church and Chapel. Chapel offers warmer social greeting.

8. Bible Classes too dull; too much Old Testament. Not connected with real life as it is or with modern subjects.

9. Religion treated as an unimportant afterthought in school.

10. Too complicated choir singing at services, in which no one can join.

11. In some parishes clergy do not visit clubs or socials; do everything for girls and nothing for boys; are too hard on a boy who has gone wrong with a girl—exclude him, but do not try to win him. Some clergy never unbend; not interested in outsiders.

12. Girls. Good girls not allowed out, so decent boys meet chiefly bad girls. Girls' influence antagonistic to Church-going. Boys most easily led astray are those not accustomed to girls' society; therefore need of more mixed socials.

13. Chief problem: If bad boys and outsiders are never allowed in to Church clubs and socials, how can they be won to Church? Clubs should often be open to outsiders.

14. Some parishes too poor to provide clubs. Could not rich parishes help these with collections? Linked rich and poor parishes. Too much money spent on ornaments, such as stained-glass windows, which might be spent on a gymnasium.

II.—The Remedy. III.—Clubs and Bible Classes

1. Bible Classes. Should be made more interesting, less one-man lectures, more questioning and discussion, less Bible, more in touch with real life, more Church history, more change. Boys should be given more say in choice of subjects. Teachers should be interchanged occasionally. Clergy should visit lads in their homes more, also teachers, else no attachment between them. All boys should be taught on sexual subjects before they go to work. Women teachers no good for big boys, as they cannot follow up their sports.

2. Services should be better explained, and boys given reasons for such things as Confession, Incense, and Apostolic Succession, so as to argue with Chapel boys. At one Church too much Holy Communion with too little explanation of it. A 10 A.M. Celebration for boys who want to lie in bed after a week's early rising and overwork. A warmer welcome when strange boy attends Church. Chapels are much more cordial and social. C. L. B. Bible Class not enough, as many boys do not want to join Brigade. Interparochial correlation of Church clubs is necessary. Boys leave school too early and are overworked.

3. Mixed boy and girl socials and concert parties.

4. Week-night classes for Lantern Lectures at 1d. or 2d., also for wood-carving. Guild service which boys could conduct themselves. Debating Societies. Dramatic Clubs. Present-day subjects: Church Reform, Social Reform. Answers to objections raised by atheists. Some Churches do not remember boys at the Front, and when they come home they feel it deeply. Earlier Confirmation before going to work. More aggressive recruiting for Clubs and Bible Classes; invitation cards printed, and each boy to bring another. If a boy doesn't bring another he should be "given the cold shoulder."

5. One suitable priest should be in charge of all boys' work over large district.

IV.—Getting Lads to the Mass Meetings

1. Church Lads to wear rosette or special button or special necktie for fortnight before the meetings, to attract attention and invite questions; button preferred.

2. "Catch my pal" idea to be insisted on.

3. Battalion and company parades through streets, with other boys alongside distributing tickets.

4. Pork-pie method. In poorer districts each Church boy to buy a 3d. pork-pie and invite two outsiders to share it with him at a pork-pie feast. While eating it, to talk to them about religion and Church, and get them to attend a service, after which experience shows that some will stick to the Church. (*Note by Mr. Bull.*—Two boys advocated this method: In selected districts I believe it would be good. It is the sacramental principle, and includes sacrifice, fellowship, and evangelical zeal. Done by boys themselves and paid for by them, it would have an entirely different spiritual significance from clerical pork-pies!)

5. Church boys should offer to play street-corner clubs at football, etc.

6. In some districts it would be possible for Church boys to visit other boys street by street.

Paul B. Bull, C.R. (*Chairman*).
Fredk. Jones (*Secretary*).

CONCLUSION

Perhaps I can best conclude this work by a few words of warning and sympathy on the trials which beset a preacher's life.

1. Nervousness.—For most of us nervousness in some form, either of dread or of excitement, cannot be avoided. It is the preacher's cross, which he must be content to bear. The mere act of delivering a word which we feel deeply is of necessity an exhausting process. The fact that for effective delivery a preacher has to unite himself by sympathy with all whom he desires to influence or persuade, means that his spirit has, as it were, to leave his body and brood over the whole audience. Many can trace in their bodily sensations—*e.g.*, the immensely heightened capacity for hearing the faintest sounds, such as the turning over of a leaf or a far-off whisper—the effect of this excitement, this expansion of the spirit.

Probably this heightened sensitiveness cannot be avoided. The preacher who never suffers this experience possibly never exercises this psychic influence. Preachers with nerves like a cow may produce only sermons like a lump of dough.

When nervousness springs from the dread of the criticism of those who hear, its remedy is to realize more fully the presence of God and always to speak consciously in His Presence. Self-consciousness and God-consciousness are as darkness and light; as one increases the other diminishes.

On one occasion a young priest expressed his reluctance to preach in the presence of an older priest of some reputation as a preacher. The great preacher told him: "You ought not to mind my presence when you are going to preach in the presence of God." And the young priest answered immediately: "Ah, yes; but that is different, for God is not one who is extreme to mark what is done amiss."

But preachers who are censorious and too ready to criticize others deserve all they suffer from this fear of criticism.

It is a good rule to pray continuously when you listen to another preaching, and so make it a co-operative effort for God's glory. Nervousness may also arise from fear of failure in a work of such vital importance. This must be met by reminding ourselves frequently of the promises of God: "The Holy Spirit shall teach you in that very hour what ye ought to say" (S. Luke xii. 11). Our Lord especially desires that we shall not be over-anxious about our life; and we may well recognize that if we have made a faithful preparation we can leave the rest to God.

It is an immense encouragement to us to know that God can use failures when often He cannot use success. It helped me very much, when I began to preach, to recall how de Berulle, on entering the pulpit on one occasion, lost all memory of his sermon, and not a word would come. After painful struggles to speak, he was still dumb and then burst into tears. We are told that more souls were won by that failure than by the most eloquent sermon.

We ought always to pray that we may be willing to fail if it be for God's greater glory that we should do so. It will help us to remember that God's strength is made perfect in weakness, and to repeat with S. Paul: "When I am weak, then am I strong."

2. Exhaustion.—Those, then, who really put their hearts into their sermons will in many cases suffer from that nervousness which accompanies the expansion of the spirit to a wider range of sensitiveness and the concentration of the heart and mind and will on an intense effort. This expansion is generally followed by the pain of contraction, which is the reaction after a strenuous effort. The contraction of the spirit to its normal range of sensitiveness is often accompanied by great depression and sense of failure. This seems due to physical exhaustion and mental strain. Those who suffer severely from this reaction may learn the right remedies by noting God's tender treatment of Elijah (1 Kings xix.) in his hour of depression. A quiet place, wholesome food, sound sleep, healthy exercise to restore the overwrought physical basis of life—the cave of prayer on the mountain of meditation, and the vision of God to strengthen and renew the soul.

It is of great importance to deal rightly with exhaustion,

for at such a time moral inhibitions are weak, and a fresh rushing into activities may lead to disaster. What has been said applies chiefly to the after effect of great efforts. But even in normal parochial preaching the reaction should be noted. For it has been truly said that the sins of good people come chiefly from exhaustion. It may be well here to protest strongly against the folly or sin of some vicars who expect young priests in the first years of their ministry to preach three or four times a week. This inevitably overstrains them, and may lead to carelessness in preparation. It is an unfair burden on those who find it difficult to speak in public, and it often spoils the fluent speaker, who becomes increasingly shallow.

3. Fluency.—Fluency is a gift which requires much discipline of earnest study to sanctify it. The master of words may soon become their slave if he neglects diligent study. After listening to one popular preacher, who held an immense audience at Leeds spellbound by his verbal eloquence, a Yorkshire lady in the audience said: "Eh! wasn't it beautiful! But there's nowt to it. You can consume it all on the premises." If God has given you the gift of fluency it is not in order that you may allow it to dribble away in mere loquacity, but in order that you may give more time to prayer and diligent study.

4. Self-Seeking.—Since preaching is the conveying of truth through personality, it is obvious that the preacher's power will largely depend on the depth and reality of his communion with God. Life cannot circle round two centers. If the preacher really seeks God's glory he must be indifferent to his own. This is, of course, easy in the early years of struggle, when there may be little glory for anyone. But if by God's grace you are able to help souls through this ministry, then the danger of the loss of a pure intention arises. Success is the preacher's greatest peril, for the legitimate joy over a work well done when people are kind enough to express their gratitude may easily degenerate into the base love of flattery and the eager seeking for applause; the joy of seeing the victories won by the Word of God over the hearts of men may deteriorate into the mere vulgar love of popularity; the sympathetic effort to be in touch with one's audience may lead to all those sordid methods of compromise by which a prophet may become a prostitute; the temptation to accommodate the

Gospel to the prejudices of some one class, to flatter the vanity of the multitude and win their ready applause, or to accept the cash valuation of spiritual gifts and opportunities of our plutocratic society and become a priest of Mammon; to modify and explain away the stern demands of the Gospel until the blood-stained cross of self-denial has become the gilded symbol of a consecrated luxury, and the preacher wins the approval of the wealthy by justifying what God condemns. Or in another direction to be brow-beaten by the self-assertion of a truculent intellectualism, and to accommodate our preaching to the latest demands of that gross absurdity which is called the "modern mind."

What is this modern mind to which the modernists would have us accommodate our teaching by the elimination of the supernatural? If we study in contemporary literature the modern minds of several generations we note the same characteristics, the same overrating of the intellectual process by which men mistake the relative truth of their intellectual concepts for the absolute truth of the whole of reality; the same desire to walk by sight and not by faith; the same contempt for the simplicity of the Gospel which to-day, as in the days of old, is still to the Jews a stumbling-block and unto the Gentiles foolishness. The study of several modern minds leads one to the conclusion that they are generally out of date as soon as they are formulated. The leading characteristic of the most recent modern mind, the spirit of our age, is an absurd subservience to the scientific method of abstraction. The immense advance of knowledge in every department of study has necessitated a minute specialization. The spirit of our age is diseased by a mental and moral disintegration which results from overspecialization, the divorce of science from mysticism, of thought from feeling, of the head from the heart, of fact from value.

Now there is only one remedy for this disease of the modern mind, the fullness of the Catholic Faith. The Catholic complex of doctrine, discipline, and devotion can alone meet the human complex and reunite in a rich harmony of peace those activities of the human spirit which God joined together and man has put asunder.

If, then, our preaching is to be effectual, we must accept

the valuations and emulate the courage of S. Paul. We must say with him: "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. i. 16). We must resolve with him to preach the Gospel, "not in the wisdom of words, lest the cross of Christ should be made void." We must preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God. "Christ Jesus who was made unto us wisdom from God and righteousness and sanctification and redemption, that according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i.). This is the only Gospel that can redeem.

We have dwelt on the perils which beset a preacher who loses his purity of intention. We may conclude by suggesting the means of preserving a pure intention for God's glory by the salvation of souls. There is only one way to secure this: it is by abiding in Christ. "Herein is My Father glorified that ye bear much fruit." "He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing."

The whole secret of a preacher's power and joy and peace may be expressed in one word—"interpenetration." He must try to make his own every word of the seventeenth chapter of S. John's Gospel, with its central thought of Divine interpenetration: "I in them, and Thou in Me." He must pray that at the close of his ministry he may be able to say: "I have given them Thy Word." The Word he is to preach is the living and life-giving Son of God. He must find it first in sublime aloofness of eternal communion in the bosom of the Father. He must possess it by allowing it to possess him. He must surrender himself to it in order that through him it may become again incarnate and dwell among men. He must allow this Divine Word to control and fashion his life as well as his words, so that it may become in him a fountain of life for all men. "I live; yet not I, but Christ liveth in me." He must love the souls to whom he preaches as our dear Lord loves them. "Thine they were, and Thou gavest them to Me." "The words Thou gavest Me I have given unto them."

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